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in Asia Minor
Vol. I

MONUMENTA ASIAE MINORIS ANTIQUA

Vol. I

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RESEARCH IN ASIA MINOR

MONUMENTA
ASIAE MINORIS ANTIQUA

VOL. I

EDITED BY

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NOTE

THE countless remains of antiquity for which Asia Minor is renowned lie partly below and partly above the present surface of the soil. Except for chance discoveries, the buried portion can only become known very slowly through costly excavation, as at Ephesus, Sardis, etc. On the other hand, the objects surviving above ground merely require to be found, registered and published, a task comparatively brief and inexpensive.

Systematic execution of this task, which will rescue for historical science many widely scattered monuments, cannot be undertaken too soon, since every student knows how quickly some of these are disappearing. The work of salvage, that consists in taking records, has been and is being done in many places, but for no district has the attempt been made to depict as well as to describe all its relics; a comprehensive inventory with adequate illustrations is still lacking.

The volumes of this series will aim at contributing to such an inventory occasional instalments based on recent research and as complete as possible; each volume will describe, with photographs or facsimiles, the monuments of a particular region; everything found will be included, even though some things may have been published previously. The purpose being to provide, not treatises but trustworthy material for students, all explanatory comments will be short.

W. L. WESTERMANN, *Chairman*
ISAIAH BOUMAN
W. H. BUCKLER
DAVID MAGIE
CLARK WISSLER
HAROLD W. BELL, *Secretary*

NEW YORK, *15th October, 1927*

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INTRODUCTION.

THE Expedition sent to eastern Phrygia by the American Society for Archæological Research in Asia Minor in the spring of 1925 consisted of W. M. Calder (by leave of the Council of the University of Manchester), R. K. Law, of St. John's College, Oxford, and P. L. McDougall, of Manchester University. The two latter gentlemen, both of whom were new to Asia Minor and to Archæology, joined the Expedition at the last moment, taking the place of a Cambridge scholar who had fallen ill. The majority of the new monuments described in this Volume were their discoveries; nor does that exhaust the debt which the Volume and its Editor owe to the patient and energetic help of both.

The Turkish authorities, especially Moubarek Bey of the Ministry of Education in Angora, and Izzet Bey, the Vali of Konia, gave us every assistance in their power, and we received much kindness and hospitality from the Turkish peasants.

Nor must this Volume omit to acknowledge its debt to Mustapha, our right-hand man, a Koniali of years, stature and substance, with a knowledge of human motive at once encyclopædic and handy, and a whimsical humour against which village suspicion or intransigence never had a chance. Nor its obligations to Shaban, our cook, batman and hospital orderly, a Tatar *mohajir* born in the Crimea, who had eaten the Chelebis' bread as a prisoner of war on Lemnos, who had later (with sergeant's stripes) galloped one of Denikin's British guns down from Tumlu Bunar to Smyrna in the rear of the Greek retreat, and who now oscillated between the trades of *arabaji* and of potter. We had a sequence of gendarmes attached to us, soft-spoken conscripted lads, willing abettors in archæological diplomacy, but pale shadows of the loud-voiced, hard-riding veterans of Abdul Hamid's days, who would speak like fathers to the villagers. These, with a couple of drivers and occasional oddments, made up our party.

The ground we had chosen was the borderland of Phrygia and Lycaonia, from Lystra northwards (some of the monuments of Iconium had already been reproduced in facsimile in *J.R.S.*, xiv. 1924, p. 25 ff.). Our first excursion took us through the modern villages and over the ancient sites north of Konia and east of Ladik, as far as Suwerek. This excursion, owing to an accident to one of our party, was broken off at Meidan. We thus failed to see the Encratite gravestone discovered in 1924 by Professor D. M. Robinson at Nevinne, which we had intended to visit. See below, p. xxv.

On our return, by rail, to Konia, it was tactfully conveyed to us that if we would be good enough to study the antiquities of a different *vilayet* during the demobilisation at Konia of certain units which had just been engaged in crushing the Kurdish rebellion, we should be very welcome in Konia at the end of a fortnight. We postponed our visit to the valley of Lystra—in the event it was postponed till the spring of 1926—and took train to Afium Kara Hissar. Thence we travelled rapidly by way of Ayaz Inn to the Midas City, and then worked through Phrygian hill-country, much of it virgin, to Bolavadyn, recording nos. 384-439. This excursion, undertaken without preparation, lay outwith the systematic scheme of exploration prescribed for the year by the American Society, and may be classed as an epigraphical reconnaissance in a little known region. From this point of view its results are encouraging; one of the least expected was the discovery of an Imperial tombstone destined to figure, it may be decisively, in future discussion of the origin of European drama (no. 413).

For the rest of the season we worked in and around Ladik, and visited Düyer, Atlandy, Kolu Kissa, and Gozlu. Here we secured reliable records of most of the known monuments of major importance, and found several new monuments of considerable interest.

The present Volume contains those monuments of which we obtained facsimiles north and west of the Boz Dagh in 1925; it omits the monuments recorded in that year in the plain of Konia and east of the Boz Dagh. Some of the latter were revisited in 1926, and all will be included in Volume II. In exchange, the present Volume has been charged with the epigraphical fruits of a visit paid by W. M. Calder and R. Pares, of All Souls College, Oxford, again travelling under the auspices of the American Society for Archæological Research in Asia Minor, to the ancient sites between Ladik and Cheshmeli Zebir in 1926 (nos. 328-383). Volume I. thus illustrates—according to plan—the epigraphy of Laodicea Combusta with its territory (nos. 1-285) and of the Axylon sites to the north and west (nos. 286-383). It also illustrates—under stress of military necessity—the epigraphy of a belt of hill-country in Asian Phrygia, lying between the Sangarius and Cayster valleys (nos. 384-439).

As compared with the speed of the hand-copyist, ours was necessarily slow. Many ancient blocks are so placed that it takes time and trouble to heave them into a position where the camera or the squeeze-brush can reach them. Others—worse still—are fixtures. In the case of the latter, the leisurely progress of Ὑπερείων λάνπων (no. 390) must be awaited and the whims of Ζεὺς Κεραύνιος (no. 7*a*) allowed for. The first eight lines of no. 220 were hidden by the stonework of a Yürük stable wall. The process of establishing the ownership of the building, finding the owner, exorcising a riot, negotiating a price, removing the obstruction and then waiting till the westering sun, which had meantime retired behind clouds, should strike the letters at the right angle, took the better part of our

final day. But this expressive Christian memorial of the later fourth century will require no revision.

Some inscriptions hand-copied by Sir W. M. Ramsay and the Editor in company, or by the Editor alone, in the years 1908 to 1913, but not seen in 1925, have been inserted, generally in minuscule, where they illustrate a monument of 1925, complete the record of a site, or are otherwise relevant.[1] In copying and transcribing several of the inscriptions here reproduced in mechanical facsimile the Editor gratefully acknowledges the help of older hand-copies made by Ramsay and himself, or by Professor T. Callander. In the case of inscriptions already published by the Editor or by others, earlier misreadings and false transcriptions have been corrected tacitly, except in a few instances (e.g. no. 20) where silence might be misunderstood. Space is thus saved ; and the graceless rôle of corrector, distasteful to all who have had experience of the conditions under which hand-copies are made on an average Anatolian journey, is decently camouflaged. It should be added that some of the rectifications necessary in Ramsay's collection of 141 Laodicean inscriptions in *Ath. Mitt.*, xiii. 1888, pp. 233-272 (hand-copied in two days in 1882 and 1886, a notable achievement), had already been made, or accepted, by the copyist himself. For other corrections the Editor alone is responsible. In a survey guaranteed by mechanical reproduction, it seems unnecessary to detail outstanding points of disagreement. It is enough to say that (allowing for the hazards of printing and proof correction) all differences in copy and transcription between the present and earlier publications are conscious and, in the Editor's judgment, justified by the evidence.

The notes (see the prefatory Note) are in general ancillary to the *lemmata* ; comment and discussion have been reduced to a minimum, and while references to previous publication of individual monuments have been inserted, no attempt has been made to compile a bibliography, either epigraphical or topographical. The same self-denying ordinance must be observed here. The space available for introductory matter will be used to give a brief account of the ancient topography of the territory surveyed, and to state some general principles exemplified by inscriptions or groups of inscriptions reproduced below. A few illustrative or complementary documents, new or recently published, will be quoted in full.

That Iconium was the furthermost city of Phrygia on its south-eastern, Lycaonian, border is stated by Xenophon (*Anab.*, i. 2, 19) and implied in the *Acts of the Apostles* (xiv. 6), and has been proved by epigraphical discovery (*J.H.S.*, xxxi. 1911, p. 189). A considerable number of Neo-Phrygian inscriptions, scattered over a wide area, is now

[1] Nos. 2*a*, 2*b*, 2*c*, 2*d*, 7*a*, 7*b*, 9*a*, 22*a*, 22*b*, 24*a*, 31*a*, 45*a*, 60*a*, 67*a*, 93*a*, 96*a*, 164*a*, 169*a*, 169*b*, 170*a*, 216*a*, 231*a*, 281*a*, 323*a*, 324*a*, 339, 377*a*, 399*a*, 414*a*, 430*a*, 435*a*. These, with the inscriptions published for the first time or with revised texts on pp. xiv., xvi., xxvi., bring the total number of monuments dealt with in this Volume up to 475.

known, and their distribution has enabled us (see *Journ. Manch. E. and O. Soc.*, no. x. 1923, p. 25 ff.) to set definite limits to Galatic Phrygia, in the sense of the territory within the province Galatia from B.C. 25 till A.D. 295-7 which was inhabited by a Phrygian-speaking population. From Iconium the boundary ran westwards, between the Sultan Dagh and the Pisidian mountains, to Apollonia, and the inscriptions assign Neapolis, Antioch, and Apollonia to Phrygia. From Iconium it ran northwards to Drya (Kozanly). To the east of Ladik it coincided with the northerly offshoot of the Boz Dagh, which separated the Phrygian Laodicea Combusta from the Lycaonian Perta, and continued thence between Lake Tatta and Kristenos to Drya.

Nos. 1-383 (with the exception of no. 45*a*) belong to Galatic Phrygia. The Axylon villages surveyed in this volume (see below) probably continued to be in Galatia till A.D. 295-7, when Laodicea Combusta was transferred to Pisidia. A Laodicean inscription of ca A.D. 375-400 (*Anatolian Studies*, p. 80) shows that the inhabitants of the Laodicean villages still felt themselves to be Phrygians at that date. Racial and linguistic distribution must be distinguished from Roman provincial classification.

Nos. 384-439 belong to the most easterly portion of the Phrygian territory which had been included in the Pergamene kingdom, and remained part of the Roman province of Asia ; part of this territory was transferred to Galatia Salutaris between A.D. 386 and 395 (Ramsay, *H.G.A.M.*, p. 221). No. 439 refers to a Byzantine *consularis* of Galatia in connection with a delimitation of the territory of a village near the border of Phrygia Salutaris and Galatia (see p. xxviii.).

All over this area, and as far west as a line drawn from Dorylaeum to Apollonia, the Phrygian language was spoken by the native population down to the end of the third century A.D. ; there is evidence that it remained in use in at least one district till the fifth or sixth century (*J.H.S.*, xxxi. 1911, p. 164, quoting *Hermes*, xliii. 1908, p. 248). In Asia Minor, apart from the Hellenised region near the west coast, the native languages remained in use throughout the period of Græco-Roman civilisation, and were finally superseded by the Greek of the Orthodox Church (*Jahresh. Oest. Arch. Inst.*, viii. 1905, col. 84). During the Christian persecutions of the later third century an attempt was made, especially on the Imperial estates in eastern Phrygia, to stimulate interest in the old pagan cult of Phrygia (*Stud. E.R.P.*, p. 346 ff.) ; one short-lived feature of this religious revival was the use of the Phrygian language in sepulchral inscriptions (*Journ. Manch. E. aud O. Soc.*, no. xi. 1924, p. 23). These "Neo-Phrygian" inscriptions are therefore confined to pagan tombstones. There is one possible instance of the use of a Phrygian formula in a Christian epitaph of the fifth century (*J.H.S.*, xlvi. 1926, p. 25). Most of the Neo-Phrygian inscriptions have been found on, or in the neighbourhood of, Imperial estates. Many Greek inscriptions of eastern Phrygia, pagan and Christian, betray the influence of Phrygian pronunciation or inflection.

The language of educated society, and of the vast majority of both official and private inscriptions, was Greek. During the first two centuries, and even later, Latin was used to some extent in official inscriptions and on private monuments erected by Latin-speaking residents (*cf.* nos. 17, 18 *bis*, 19, 20, 21, 23, 24, 42, 372). But Roman citizens and officials in the Imperial service generally wrote Greek (see the Index of Personal Names and *cf.* nos. 25-31*a*).

The cult of the Roman Emperors is illustrated by nos. 19, 23, 24, 24*a*, 416, 429. Paganism of the pure Phrygian type is represented by the Neo-Phrygian inscriptions (see on no. 32). In these texts the Phrygian or Anatolian deities are still called by their native names: Astia, nos. 32, 391; Attis, nos. 384, 405, 406; Diounsis, the Phrygian name of the god who was called Dionysos by the Greeks and Zonnyxos by the Thracians, no. 413; Wanax, no. 413 (see further *C.R.*, xli. 1927, p. 161 ff., and the references given there). Under these Phrygian names it is not difficult to recognise the old Anatolian trinity of Mother-goddess, Father-god and Son-god (see Keil in *Jahresh. Oest. Arch. Inst.*, xxiii. 1926, col. 247 ff., for new evidence from Ephesus); in the Greek *ex voto* dedications they bear Greek names: Μήτηρ θεῶν or Μήτηρ (θεῶν) Ζιζιμ(μ)ηνή, Σιλανδηνή, etc. (nos. 1, 408, 2, 2*d*, 2*c*); Ζεύς, simply or with local or functional titles (see Index); Apollo or Mēn (nos. 7*b*, 9, 436); Heracles (no. 12), is probably to be identified with the Father-god. The representations on nos. 5 and 7 show the lineal descent of the Græco-Phrygian Zeus from the Peasant-god of Ivriz, the Wanax of no. 413 and the Ἄναξ θεῶν of Kaibel, *Ep. Gr.*, no. 793, who saves man and beast from famine. The radiated god, identified or associated with Zeus on no. 5 and with Apollo on no. 9 and doubtless on no. 286, is appealed to, as Ὑπερείων in no. 390, and as Ἥλιος Τειτάν in 399, to protect the grave.

The inscriptions of eastern Phrygia contain many references to the Imperial estates which comprised much of the richer corn land and pasturage of the central plateau of Asia Minor. A series of inscriptions set up by Imperial freedmen or slaves, some of which are given in facsimile below (nos. 21-31*a*; see also references given on no. 24), proves the existence of Imperial estates in the neighbourhood of Laodicea Combusta. It is certain that the valley of Sisma, with its cinnabar mines, was included in these estates (see *A.J.A.*, xxxi. 1927, p. 26 ff., where references to earlier literature are collected); and it is probable that, as Ramsay has suggested, the modern name Sisma retains an echo of an old religious centre Ζιζιμα, the home of the Zizimene Mother. The location of the *Praedia Quadratiana* of no. 24 is doubtful; in view of the correct form of the name, now recovered, the suggestion made in *C.R.*, xxvii. 1913, p. 9 ff., that the Μήτηρ Κουαδατρηνή mentioned on an inscription of Iconium was the goddess to whom those estates had originally belonged, must be abandoned. Evidence of the existence of an Imperial estate at Atlandy is furnished by no. 292. This estate probably formed part of the land "inherited" by Augustus from King Amyntas (see Ramsay *Stud. E.R.P.*, p. 310);

Strabo, p. 568, states that Amyntas maintained more than 300 flocks of sheep on the plains adjoining Lake Tatta, and this implies that he owned land there. It is in any case reasonably certain that an Imperial estate lying just outside the area surveyed in the present Volume had been part of the land referred to by Strabo. At Insuyu (see *J.H.S.*, xix. 1899, p. 129 f.), fifteen miles east-north-east of Kristenos, the following three inscriptions were copied by Ramsay and Calder in 1910. (1) "On a *tabula ansata*," Αὐρ. Ἐπάγαθος Σεββ. | ἀπελεύθερος ἰνστρου|μεντάριος ταβουλα[ρί]ων | Αἰλία Τερψίδι γλυκυτάτη || καὶ σεμνοτάτη συμβίω αὐ|τοῦ καὶ ἑαυτῷ ζῶν μνή|μης ἀϊδίου ἕνεκεν (date subsequent to A.D. 161, as Σεββ. shows, and probably, in view of the wife's name,[1] between A.D. 161 and 169 or between A.D. 176 and 180); (2) "Above, a lion and a female figure; below, a six-leaved rosette and a distaff" Ἑρμῆς Καίσαρος δοῦ|λος Ζμα[ρά]γδω καὶ | Τερτία[2] [τοῖς ἰ]δίοις τέ|κνοις [εὐνοίας] καὶ φ|ιλοστο[ργίας ἕνε]κεν. The name of the ancient κώμη Καίσαρος at Insuyu was Pillitokome: (3) "On a *tabula ansata*," Αὐρ. Ἄππας Δαδεως Πιλλι|τοκωμήτης ἰδίω πα|τρὶ Δαδη Πιλλιτοκωμ|ήτη ἕνεκεν μνήμης χάριν. It is probable that the central bureau for the management of all these estates, and of others not yet located, was maintained in Laodicea Combusta. There were Imperial estates also in the neighbourhood of Tyriaion, on the border of Galatia and Asia (*J.H.S.*, xviii. 1898, p. 123, no. 70), which may have been administered from Laodicea (if in Galatia) or from Hadrianopolis or Philomelion (if in Asia).

Laodicea, whose name survives in the Turkish Ladik (called Yorghan Ladik to distinguish it from other places of the same name) is first mentioned by Strabo (p. 663, quoting Artemidorus) who calls it Λαοδίκεια Κατακεκαυμένη or Λαοδίκεια τῆς Κατακεκαυμένης.[3] In or about A.D. 41 it received the title "Claudiolaodicea" which occurs on the only three coins so far assigned to the city (Vespasian, and Titus and Domitian Cæsars: *B.M. Cat.*, Lycaonia, etc., p. xxii. f.), and on inscriptions as late as the reign of Gallienus (*Klio*, x. 1910, p. 234, no. 2; cf. *ibid.* no. 4 and *J.H.S.*, xxxi. 1911, p. 198, no. lv.). This title probably passed out of use when Laodicea was transferred to Pisidia in A.D. 295-7; in our next datable inscription[4] no. 170, ca. A.D. 340, the simple form Λαοδικέων is used, and it occurs also in no. 170*a* and in *Ath. Mitt.* xiii, 1888, p. 238, no. 11,[5] both

[1] Αἰλία Τερψίς was probably the daughter of a freedman of Hadrian or of Antoninus Pius.

[2] Τερτια[νῆ (or -νῶ) ἰ]δίοις is also possible.

[3] εἶθ' ἡ Λυκαονία μέχρι Κοροπασσοῦ διὰ Λαοδικείας τῆς Κατακεκαυμένης. It is impossible to say whether the meaning is "Laodicea Combusta" (as is universally assumed) or "Laodicea of the Katakekaumene." The Peutinger Table has "Laudicia Catacecaumeno" and the common version was Λαοδίκεια Κατακεκαυμένη.

[4] Ptolemy has Λαοδίκεια. Laodicea was not represented at the Council of Nicaea; for the reason, see *Anatolian Studies*, p. 69 f.

[5] See also *J.H.S.*, xxxviii. 1918, p. 176.

of which belong to the later fourth century. It would be unsafe to argue that no. 86, in which the form Λαοδικείας is imposed by the metre, is of the fourth century. That the epithet (κατα)κεκαυμένη continued to be used in the Byzantine period is implied in Epiphanius' account (A.D. 374-5) of the Pisidian heresies (see *Anatolian Studies*, p. 68) and proved by Hierocles and the *Notitiæ*. It was suggested *ibid.* that the epithet was derived from the dark and jagged Karaja Dagh, the dominating feature in the immediate neighbourhood of the city ; but the transference of the epithet from this hill either to the city or to the district would be strange, and it is possible that (κατα)κεκαυμένη originated as the Greek disguise of an old local name displaced by "Laodicea" ; the name may have resembled Καυμένη, a form which occurs frequently in MSS. For Epiphanius, the epithet meant "scorched" or "blasted."

The city lay on the mound now occupied by the village of Ladik, at the mouth of a circular recess running back into the high ridge which separates it from the upland valley of Sisma, and its foundations extend some distance to the south and east. To the south of the modern gardens at least three ancient underground aqueducts have survived,[1] and supply the modern village with water. On the hillside towards Kurshunlu, at a point about $1\frac{1}{2}$ miles from Ladik, are the foundations of an Imperial building, probably a Σεβαστεῖον, near which is an *ayasma* (see *Klio*, x. 1910, p. 233 f.), a rectangular tank of cement, nine feet by six, kept full by a spring. The Moslems of Ladik, who claim to be descended from the ancient Christian population, relate that many of their number bathe in this *ayasma* to prevent their children being *giaurs*.

The territory of Laodicea adjoined that of the Imperial estate of Sisma on the south and may have touched that of Iconium on the south-east. It bordered with Perta (see above) on the east. On the west it probably extended as far as the low ridge separating Kadyn Khan from Tyriaion, and included the sites at Kestel, Tahsin, and Osmanjyk. How far it extended towards the north-west and north is uncertain : possibly Goslu should be assigned to Laodicea. The most important village sites appear to have been those at Nevinne, Meidan, Suwerek—Phrygian (*J.H.S.*, xxxi. 1911, p. 194, no. 41), and therefore Laodicean ; Ramsay has suggested that it was Psibela-Pegella, and was merged in Verinopolis in the second half of the fifth century (*Jahresh. Oest. Arch. Inst.*, vii. 1904, col. 93 ff.) —Dedeler (Bardakome or Bardaetta, see on nos. 258 and 260), Serai önü, and Kadyn Khan (possibly Pita or Pitha, see on no. 74). The local ethnics Κουησσεύς,[2] Ο . . . υλαζηνός, Σουμνηνός, Δ . . . ην]ή, Ἰμρουγαρηνή, Σιλανδηνή (see Index) appended to the names of men or goddesses in Laodicean inscriptions cannot at present be identified.

The term "Axylon" or "Axylos" is used somewhat loosely in modern times to

[1] The villagers give the number as five.

[2] Κουησσός may be mentioned also in *Ath. Mitt.*, xiii. 1888, p. 241, no. 18 : Κουα(σσέως)? and in *J.H.S.*, xviii. 1898, p. 125, no. 83 : [K]ουασέως?

describe the treeless steppe lying west of Lake Tatta, north of Laodicea, south of a line drawn from the Karaja Dagh westwards, and east of the hills around Selmea and Miskamos. The eastern part of this plain was known as the Proseilemmene, on which see *J.H.S.*, xix. 1899, p. 126 ff., and Hastings, *D.B.*, ii. p. 83. The ancient topography of this whole region is still obscure; the scheme proposed in *J.H.S.*, loc. cit., and traced on Anderson's *Map of Asia Minor* (Murray) was upset by the subsequent discovery that Perta, Savatra, and Kana lay along the north-eastern flank of the Boz Dagh (see *Jahresh. Oest. Arch. Inst.*, vii. 1904, col. 57 ff., where Perta is still misplaced: for its position see *C.R.*, xxiii. 1909, pp. 7, 82, and for that of Kana, Ramsay, *Stud. E.R.P.*, p. 161). The road shown on the Peutinger Table leading from Amorion through Abrostola, Tolistochorion, Bagrum, "Vetisso," "Ecdaua" (Gdanmaa) Pegella, "Congusso" Petra (Perta) must therefore be moved considerably to the south-west of the line adopted in *J.H.S.*, loc. cit. The scheme put forward in *Jahresh. Oest. Arch. Inst.*, loc. cit., while it improves in several respects on that of *J.H.S.*, loc. cit., is itself (as its author recognises) largely conjectural; and it will be helpful to recall that the only cities or bishoprics in this area whose sites are definitely fixed by epigraphical discovery are Laodicea Combusta (Ladik), Perta (Giemir), Savatra (Yali Bayat), Kana (near Genne) and Kinna (at or near Yarashly). The "Ecdaua" of the Peutinger Table is the Gdanmaa of no. 339, and Strabo's Pitnissos may be mentioned on no. 188; but neither inscription enables us to fix the site. The other sites in this area which have been located with an approach to certainty are Drya (*Jahresh. Oest. Arch. Inst.*, loc. cit., col. 103), Pillitokome (Insuyu: above, p. xiv.), Kristenos (Zebir, no. 339), Aralleia (Atlandy: no. 292), Kissia (Kolu Kissa, no. 320), and Anzoulada and Senzousa, the former of which lay to the south and the latter to the north of a boundary stone, *in situ*, copied by Ramsay and Calder in the plain south-east of Toprak Kale in 1910.[1] Among these sites only Drya (unless Congusso—Κονγουστος is a corruption of Senzousa) is mentioned in any literary document.

The main road leading from west to east through the territory of Laodicea is referred to in *Anatolian Studies*, p. 67. One of its eastward branches, leading through Archelais to Mazaka, is described by Strabo, p. 663 (on the authority of Artemidorus); a second branch leading through Perta, Savatra, and Kana to the Cilician Gates, the Royal Road incorrectly traced but accurately measured by Herodotus, v. 52, has been discussed in *C.R.*, xxxix. 1925, p. 7 ff.; the third branch, followed by the younger Cyrus (Xenophon,

[1] This stone, a rough block standing in its original position, was found due S.W. of Toprak Kale, 3½-4 km. N.W. of Kösedjik Yaila and 2 km. S.W. of Hadji Bey Yaila. On the side facing north is carved *ὅροι Σε|νζουσ(ίων)*; on the side facing south, *ὅροι Ἀνζ|ουλαδί(ων)*. Beside it lay a similar block, engraved on either side with *ὅροι | Σεν|ζουσί(ων)* and *ιρὸ ο Ἀνζο|υλαδ[ίων]*. Anzoulada (see Calder, *Philadelphia and Montanism*, p. 45), was probably at Ak Ören; Senzousa at Toprak Kale.

Anab., i. 2, 19) led to Iconium. For the main roads leading northwards, see on no. 372 ; the Peutinger Table also shows a road leading straight to Amorion, which must have passed through Kissia. In 1926 it was ascertained that the extensive ancient site at Azak discovered by Ramsay in 1905 (*Stud. E.R.P.*, p. 251 f.) lies on a much used salt-road (*via salaria*) from the Tuz Göl (Lake Tatta) to Ak Shehir (Philomelion), and bearings were taken from points in the neighbourhood which fix the position of Azak with approximate accuracy.[1] A salt road from Lake Tatta, which must be the same road or one of its loops, crosses the road from Serai önü to Sengen just south of Sengen (no. 372). The road marked on the Peutinger Table leading from Amorion to Perta very probably passed through Azak, and it is tempting to identify this site with "Ecdaua" of the Table, the Gdanmaa of no. 339. The argument stated in *Jahresh. Oest. Arch. Inst.*, vii. 1904, cols. 97 and 103, for putting Gdanmaa in the extreme north of Lycaonia is conclusive as regards Kinna and Drya, but appears to us to have no bearing on the position of Gdanmaa ; the only excuse for placing Gdanmaa so far north is Ptolemy's location of it north of Kinna, a manifest blunder. The distance given on the Table from Ecdaua to Pegella (Psibela, Suwerek), xx. M.P., is almost exactly the distance from Azak to Suwerek. The distance from Suwerek to Giemir (Perta) is 15 miles ; at this point the order of the Table is disturbed by the inclusion of a branch-road to "Congusso" (Senzousa ? Toprak Kale ?) as part of the direct road.[2] If Azak was Gdanmaa, the boundary between Laodicea and Gdanmaa was also the boundary between Pisidia and Galatia from A.D. 295-7 till A.D. 325 (cf. *Jahresh.*, loc. cit., col. 98), and doubtless till A.D. 371-3, when Gdanmaa was assigned to Lycaonia, Laodicea remaining in Pisidia. How the alterations in the boundaries of Galatia, Pisidia and Lycaonia after A.D., 295-7 affected Aralleia and Kissia we have no means of judging.

Nearly ninety per cent. of the monuments published in this volume are tombstones. In most of the Roman provinces the epigraphist relegates the Imperial *sepulchrales*, unless they refer to the careers of officials or soldiers, to a subordinate position, and the historian seldom deigns to notice them. But in Phrygia, both Asian and Galatic, and in the adjoining regions of Isauria and Lycaonia, the tombstones of the Imperial period are historical documents of considerable interest ; for here alone, apart from the Roman Catacombs, do

[1] The discoverer writes (*ibid.*), "One of the inscriptions at Azak mentions an Archiereus, so that we must think of a city and not a mere village as situated there." For village ἀρχιερεῖς, see *J.H.S.*, xix. 1899, p. 133, no. 161 (pagan) and nos. 208, 412 below (Christian). Until this inscription is published we must suspend judgment.

[2] The alternative is to place "Congusso" at Azak and Gdanmaa xx. M.P. to the north-west, at Kuyulu Zebir or Lek Köi (see *J.H.S.*, xix. 1899, pp. 281, 285, 288). Neither the situation of these two sites nor the surviving remains of the ancient villages which they represent point to a bishopric.

they throw light on the legal and social position of the Christian subjects of the Empire, and on the growth and expansion of Christianity. The central plateau has also produced a large number of instructive Christian inscriptions of the early Byzantine period (fourth and fifth centuries). In the pre-Nicene period, the Christians in the Roman Empire generally avoided all public parade of their religion, and their tombstones are as a rule indistinguishable among the mass of pagan memorials. Only in the seclusion of the Catacombs and in the surface cemeteries of the plateau of Asia Minor has it proved possible to identify large numbers of pre-Nicene Christian inscriptions. The symbols, formulæ, and turns of expression by which the Christians indicated the faith of their dead are mostly subtle and cryptic deviations from ordinary pagan forms, at once revealing and concealing their religious profession ; and they are difficult to detect. The first problem set by any group of third or early fourth-century tombstones on the Anatolian plateau is "Which are the pagan stones and which the Christian?" The arrangement adopted in this volume is the result of an attempt to answer this question in respect of each local group. Such an attempt, if it errs, ought in the present state of our knowledge to err on the side of caution ; the onus of proof is in every doubtful case on the Christian epigraphist.

In central and northern Phrygia a series of dated third-century Christian inscriptions, extending from A.D. 216 to A.D. 278-9, enables the epigraphist to arrange the third-century Christian monuments of those areas in rough chronological order.[1] Of the fourth-century Christian inscriptions of Phrygia only one, we think, bears a date,[2] and in its case the date and the nomenclature are the only evidence of its Christianity. Three others, no. 170 below[3] and the two dedications[4] in mosaic on the floor of a church uncovered by Professor D. M. Robinson at Pisidian Antioch in 1924, contain references to historical personages which date them within narrow limits. Still two others, the epitaph of Gennadius (no. 157) and the dedication of a *martyrion* to Severus and Eugenius (no. 171) refer to victims of the great persecution ; but while no. 157 is contemporaneous with the persecution (ca. A.D. 310-20)

[1] To the dated inscriptions enumerated by Calder, *Philadelphia and Montanism*, p. 38, add Ramsay, *C.B.*, nos. 656 (A.D. 216), 445 (A.D. 250-1), 399 (A.D. 253), 444 (A.D. 278-9). and *Stud. E.R.P.*, p. 214, no. 11 (A.D. 248-9). With *C.B.*, no. 656, goes *C.B.*, no. 657 (ca. A.D. 200). A facsimile of *C.B.*, no. 372, is given in *J.R.S.*, xvi. 1926, p. 68, no. 192.

[2] Ramsay, *C.B.*, no. 452 (A.D. 388) ; measured drawing in *J.R.S.*, xvi. 1926, p. 92, no. 224.

[3] Erected ca. A.D. 340 ; see Ramsay, *Luke the Physician*, p. 342 ff.

[4] *Trans. Am. Phil. Ass.*, lvii. 1926, p. 234, nos. 67, 68. The dedications run : (67) *ἐπὶ τοῦ αἰδεσιμωτάτου | ἐπισκόπου Ὀπτίμο[υ | Εἰδομενεὺς ἀναγνώστη[ς | εὐξάμενος τῷ Θεῷ || τὴν εὐχὴν ἀπέδωκε*; (68) *ἐπὶ τοῦ αἰδεσ(ιμωτάτου) ἐπισ(κόπου) | Ὀπτίμου Εὐτυχιανὸς | ε]ὐξάμενος ἐπλήρωσε | τ]ὴν εὐχὴν τῷ Θε[ῷ*. On the same floor is an inscription in two parts (*ibid.*, nos. 69, 70) running (69) *καὶ ἐλεύ|σομαι πρὸς | τὸ θυσιαστή|ριον τοῦ Θεοῦ* ; (70) *πρὸς τὸν Θε[ὸν | τὸν εὐφ[ραί|νοντα τ[ὴν | νεότητ[ά μου*. Optimus was bishop of Antioch in A.D. 374 : Theophanes 61, 18 (De Boor).

no. 171 was carved later in the fourth century, probably soon after the death of Eugenius, who had been bishop of Laodicea for twenty-five years when he prepared his own grave ca. A.D. 340. An inscription of the Phrygian Pentapolis has been interpreted by Ramsay,[1] with a high degree of probability, as the epitaph of five Christian martyrs ; he inclines to refer it to the persecution of Decius, but it may equally well belong to the reign of Maximinus.

Of these dated or datable inscriptions of the fourth century two are in mosaic ; one depends on a faulty hand-copy by Hamilton ; the remaining four, all carved on *tabulæ ansatæ*, can be studied in facsimile. None of them is accompanied by any symbol or ornament. The next dated Christian gravestone so far found in eastern Phrygia is no. 323 (A.D. 509 or 519).

In his attempt to arrange the fourth-century Christian tombstones of Phrygia in chronological sequence, the epigraphist thus gets no help, apart from the somewhat slippery evidence of lettering, formulation and style, from the dated and datable monuments. In order to fix the date of the various symbols which appear in profusion on the fourth-century monuments, he must operate with the *termini post quem* established by dated Christian monuments in other parts of the Roman world, especially Rome, Syria and Egypt. In dealing with groups of inscriptions, he may also help himself by noting stages in the progressive Christianisation of nomenclature throughout the fourth century. *Termini post quem non* are much more difficult to establish, especially in a remote district like Phrygia, and more particularly in its villages, where old custom would tend to linger long. From prolonged comparative study of the actual monuments an epigraphist here and there may acquire an individual flair for technique and style which enables him to detect the stages, measured by quarters of a century, in the progression from the studied simplicity of the earlier third century through the forced crypticism of the persecutions and so on through the crude but free and venturesome development of the fourth century to the hardening formalism of the fifth. But even such a flair is baffled by many monuments. And judgment must be based throughout on exact local knowledge ; rude village composition need not be *de basse époque ;* ignorance and stupidity are ageless ; no. 238 is not necessarily later than no. 171.

The great majority of the pre-Nicene Christian monuments of Phrygia avoid the use of symbols (Ramsay, *C.B.*, p. 489) ; in this period Christian symbolism in Asia Minor is practically confined to the Montanist monuments of northern Phrygia (Calder, *Philadelphia and Montanism*, p. 28 ff.) and to the tombstones of Isauria (Miss Ramsay in *Stud. E.R.P.*, p. 5 ff., and in *Anatolian Studies*, p. 323 ff. ; cf. *J.R.S.*, xiv., 1924, p. 81, no. 120). The cross (Latin and plain) almost certainly appears in the late third or early fourth century on the monuments of northern Phrygia and of Isauria (Calder, *op. cit.*, pp. 10, 42 : cf. nos.

[1] *C.B.*, no. 658, from Hamilton's copy.

155, 156, 158 below), usually, but not always, in an inconspicuous position as part of the decoration. But in Phrygia generally its use did not become common till about the middle of the fourth century; and the *termini post quem* for the use of the various forms of the cross deduced from dated Christian monuments elsewhere in the Roman world may safely be used in classifying the Christian monuments published in this Volume. Sulzberger, in his cautious[1] and sensible discussion of the Symbol of the Cross in *Byzantion*, ii. 1925, p. 337 ff., gives the earliest dated occurrence of the various forms of the cross on monuments as follows:—*Constantinianum:* earliest certain example A.D. 323 (Rome; frequent at Rome A.D. 338-50 and in Gaul from A.D. 347);[2] monogrammatic cross: A.D. 339 (Syria, between A and Ω, plain cross on same monument), A.D. 355 (Rome); monogrammatic cross in circle, between A and Ω, A.D. 371 (Rome); Latin cross at beginning of inscription, A.D. 344 (Cairo); plain cross at beginning of inscription, A.D. 350 (Syria). The possibility must of course be allowed that any given monument in Phrygia or elsewhere exhibiting one or other of the above symbols is earlier than the earliest *dated* example in Rome or Syria; several such monuments certainly are; but it is a safe rule in the absence of clear evidence to the contrary to date Phrygian monuments showing the cross after A.D. 350.

In *Luke the Physician*, p. 334 ff., Ramsay lays down principles both of local and of general application for the chronological arrangement of the Christian inscriptions of Lycaonia and the Phrygo-Lycaonian borderland. He points out that while Christianity itself was firmly established in the area whose ecclesiastical focus was Iconium at least as early as in central Phrygia (which lay in the orbit of Laodicea on the Lycus, Colossae and Hierapolis), "ordinary pagan epigraphy spread from the west eastwards." Christian epigraphy was probably affected by the same general principle, and should *a priori* be dated later in Lycaonia [and Galatic Phrygia] than in Asian Phrygia. Now the earliest datable and dated Christian inscriptions of central Phrygia belong to the years ca. A.D. 200 and A.D. 216; after A.D. 250 they become common. On this line of argument, we should have to look for the earliest Christian inscriptions in Lycaonia [and Galatic Phrygia] about A.D. 240, and expect that about A.D. 300 they would be common. We may add in confirmation of Ramsay's argument that the earliest Christian inscriptions of Isauria, which lay under the influence of Iconium, Lystra and Derbe, belong to the later third century, and we may point to the analogous relation between the Christian epigraphy of Rome and that of Gaul (Le Blant, *Manuel*, p. 29). We should further, Ramsay proceeds, expect the earliest Christian inscriptions to reproduce, perhaps with slight modifications, the local pagan

[1] He sometimes appears to us to be over-cautious: see "Asia Minor, 1924," Part IV., by Buckler, Calder, and Cox, no. 230 (to appear in *J.R.S.*, xvii. 1927).

[2] The *Constantinianum* is used as an abbreviation of Χριστιανός or Χριστοῦ in a Eumeneian inscription (unknown to Sulzberger) which is almost certainly of the third century (*J.R.S.*, xvi. 1926, p. 73, no. 200).

formulæ ; in Phrygia the regular formula of dedication was : "So-and-So made this tomb for himself and for So-and-So," the prescription of a fine for violation of the tomb or a *devotio* being often added. Later, Christian epigraphy will strike out on lines of its own. During an intermediate stage we may expect a mixture of pagan and Christian types. Thus ὁ δεῖνα ἐποίησεν ἑαυτῷ κτλ., expressed or implied in the dedication, is pagan and early-Christian ; ἐνθάδε κεῖται ὁ δεῖνα is later, and is sometimes combined with the earlier formula ; ἐνθάδε κεκοίμηται or κεκήδευται is later still. A study of these and similar formulæ in connection with the parallel development of symbolism enables us to arrange Christian inscriptions in rough chronological order, and to date individual monuments, if not to a year, to a period.

Further evidence is provided by nomenclature. A large proportion of the Imperial epitaphs of Phrygia contain names consisting of Αὐρήλιος or Αὐρηλία, generally abbreviated to Αὐρ.,[1] followed by a native, Greek, or Latin name. In isolated cases this style may indicate a provincial enfranchised under, or even, as no. 1 on p. xiv. reminds us, a freedman of Marcus Aurelius or of Commodus ; but generally, and especially where it occurs in compact local groups, it indicates a date posterior to the *constitutio Antoniniana* of A.D. 212. This style of nomenclature lasted till the end of the fourth century at least, and was used freely by Christians as well as by pagans. The name Flavius or Flavia[2] likewise occurs as a "sort of praenomen" from A.D. 330 onwards. The Roman triple name fell gradually out of use in the course of the fourth century.

The Phrygian Christians began at an early date to adopt Biblical names or "significant" names of their own coining or choice. Among the better known Biblical names the earliest to pass into common use were Λούκιος, Μᾶρκος and Παῦλος. The first of these names was undoubtedly regarded in Phrygia as the formal equivalent of Λουκᾶς. That it was actually so used by Phrygian pagans has been proved by three inscriptions at the Hieron of Mēn Askaenos (Ramsay, *Bearing*, etc., p. 370 ff.). Nos. 190 and 242, where Λούκιος (Λεύκιος) occurs together with Πέτρος, and no. 312, where it occurs with Παῦλος and Πέτρος suffice to show that Λούκιος was held in this region to be the formal name of the Evangelist ; the hypocoristic form Λουκᾶς, on the other hand, appears to be unknown to the early Christian epigraphy of Phrygia. These names were in common use in the third century ; the names Ἰωάννης and Πέτρος appear to have been adopted somewhat later, and are characteristic of inscriptions of the fourth and fifth centuries. "Significant" names already in pagan use, such as Eugenios, Zotikos, etc., began to be used freely by the Christians at least as early as the third century and became very common in the fourth ; names of

[1] Also Αὐ. (no. 57), Αὐρή. (no. 55), Αὐρήλ. (no. 188), Αὐρο. (no. 209), Αὐρλ. (no. 214), Αὐλήρι. (no. 307), Ἀρ. (no. 50), Ἀρή. (no. 72). In the plural, Αὐροι. (no. 81, cf. no. 211), Αὐρρ. (no. 198).

[2] Abbreviated as Φλ. (no. 283), Φλα. (no. 167), Φλαβ. (no. 163), Φα. (no. 281).

Christian invention like Anastasios, Kyriakos, etc., are characteristic of the post-Nicene period. The Christians of Phrygia also used ordinary pagan names like Papas, Ammia, etc.; but some pagan names (e.g. Manes, see below) appear to have been deliberately avoided.

Before we proceed to illustrate by concrete instances how the study of nomenclature helps the Christian epigraphist in the identification of his monuments, the method of arrangement adopted in this Volume must be briefly explained. In each locality an attempt has been made to separate the pagan from the Christian inscriptions, and either group has been arranged in classes; as between the classes a considerable amount of overlapping and cross-division is of course inevitable. Take the case of Laodicea Combusta, the only single centre dealt with in this Volume which has produced a considerable number of inscriptions (nos. 1-285): (1) Dedications to pagan deities and inscriptions referring to pagan priesthoods have been placed first (nos. 1-15). (2) Nos. 17-31*a* refer to Roman Emperors and to their freedmen or slaves; nos. 22 and 22*a* are at the same time among the very few municipal records of the Imperial period that Laodicea has produced (for others cf. no. 16 ? and *Klio*, x. 1910, p. 234 f., nos. 2-4, and for municipal records of the later Imperial or early Byzantine period, nos. 100, 163, 170, 280, 282, 284, and *Ath. Mitt.*, xiii. 1888, p. 238 ff. nos. 11, 13). (3) Nos. 32 and 33 belong to the small group of six Neo-Phrygian inscriptions found on the territory of Laodicea. (4) Nos. 34-47 are the epitaphs of Romans resident at Laodicea or of provincials who had acquired Roman citizenship before A.D. 212. (5) Nos. 48-81 contain the name Aurelius; in the great majority of these inscriptions it is the "quasi praenomen" adopted in honour of Caracalla by the free provincials enfranchised by him, and passed on to their descendants; in a small minority it may be the gentile name (the praenomen being omitted) of Aurelii of Italian descent or of provincials enfranchised by Marcus Aurelius or Commodus. (6) Nos. 82-153 are the epitaphs of *incolæ* of Laodicea or damaged epitaphs which, if complete, might belong to class (4) or class (5). In these six classes we have included inscriptions indubitably pagan and also all inscriptions which, at first sight, showed no unmistakable trace of Christianity.

Next come the inscriptions (nos. 154-284) which, for one reason or another may be classed as certainly, or very probably, Christian. The first three (nos. 154-6) are probably earlier than A.D. 300; no. 158 is also early in style, and probably belongs to the small Phrygian group (see above) which exhibit the cross in the pre-Nicene period. No. 157 is the cryptic epitaph of a priest who suffered martyrdom in the great persecution; nos. 170 and 171 commemorate two bishops of Laodicea who suffered in the same persecution, the one death, the other torture. No. 159, with nos. 154 and 224, exhibits a cryptic use of the cross of which other examples have been noted in eastern Phrygia (see the article quoted on no. 159). Nos. 159-69 contain examples of east-Phrygian Christian *devotiones* (see *ibid.*). Nos. 171-6 remind us that in the later fourth century Laodicea was a centre

of heresy which caused grave concern to the bishop of Iconium, and moved him to consult Basil of Cæsarea (see *Anatolian Studies*, p. 67 ff., and p. xxv. below). Nos. 177-214 (add nos. 60 [see below], 154, 158, 159, 230 and 242) are the gravestones of Christian Aurelii; nos. 215-18 (add nos. 163, 167, 168, 169, 169*a*, 169*b*, 170, 214) mention Christian Flavii. The *gentilicia* Iulius and Aelius (see Index) also occur frequently in the Christian inscriptions of Laodicea; the epitaphs of the Iulii suggest that they were an influential family. Nos. 219-60 form a miscellaneous group ranging from the fourth to the tenth century (nos. 257 and 258), and possibly later—two of these texts (nos. 254 and 260) are accented. Nos. 261-84 are monuments which are under suspicion of being Christian. Nos. 261, 262, and 264 provide the illustrations to nos. 7, 8, and 9 of the group published in *J.R.S.*, xiv. 1924, p. 90 f.; no. 154 (= *ibid.*, no. 10) and nos. 263, 265, and 266 belong to the same group. The Christian character of no. 154 is beyond question (see *J.R.S.*, loc. cit., p. 88 ff., and add now no. 224), and the symbolism and nomenclature of the whole group have a strong Christian flavour. There is perhaps a slight margin of probability that no. 267 is Christian, and the nomenclature of nos. 268-73 is strongly suggestive of Christianity. The Editor's suspicion (based on the names and the symbolism), that no. 274 is a pre-Nicene Christian epitaph was strengthened when the Index was completed; it shows that "Alexander" and names derived from Λέων were favoured by Christians in eastern Phrygia, and Sosandros is not surprising as a Christian name. The Christianity of no. 275 depends on a restoration which appears to impose itself; nos. 276-84 may all be pagan, but all, except perhaps no. 276, are more probably Christian. Through an oversight no. 60, which is almost certainly Christian, strayed from its proper group, nos. 177-214; in the Index it is treated as Christian.

A corresponding scheme of classification, freer from the complications involved in overlapping classes, has been applied to the inscriptions of each ancient site dealt with in the remainder of the Volume. In the Index of Personal Names, Laodicea and the Axylon villages, a compact geographical area within which it may be assumed that uniformity of conditions produced a certain uniformity of religious development, have been kept separate from the Asian district represented by nos. 384-439. In this region, the Christian monuments date from the fifth century and later.

In the compilation of an *Index Nominum* which distinguishes pagans from Christians, sides must be taken; and the tentative arrangement of the inscriptions in the body of the Volume reappears in the Index as a hard and fast classification. In arranging the inscriptions, account has been taken of nomenclature as well as of other considerations; and from one point of view it is a *petitio principii* to reverse the process and use the Index to test the classification out of which it arose. But even so the test yields useful results, and carries us a step further. There are few inscriptions between no. 34 and no. 153 which *cannot* be Christian; those inscriptions have been arranged in this section because at first sight there is

no clear evidence that they *are* Christian. Let us now apply to this section the information we have gleaned regarding one or two names. Take (Αὐρ.) Δόμνα, for example. This name occurs four times in Laodicean inscriptions indubitably Christian ; it also occurs in nos. 27, 57, 75, 133, which have not been classed as Christian, and in nos. 264 and 277, classed as probably Christian. Δόμνος occurs in nos. 197 and 224, certainly Christian, and in no. 264, probably Christian ; and also in nos. 72 and 142, not classed as Christian. Now nos. 27, 57, 72, 75, 133, and 142 have one negative trait in common—none of them exhibits a trace of pagan feeling. On the positive side they contain, as a group, the names Zotikos, Valentilla, Meiros, Paulina, Tas, all of them favourite Christian names in Phrygia. But one of them, no. 133, also contains the name Manes, which occurs twelve times at Laodicea, only once in an indubitably Christian inscription. And if we turn to this inscription, no. 154, we find that Manes is the *father* of the dedicator, and we must remember that many pagan fathers must have been buried by Christian sons in Phrygia about A.D. 300. Now Domnos and Domna were among the commonest names used by Christians throughout Phrygia in the third and fourth centuries, and appear to have been infrequent in pagan use. There is no doubt that some at least, and possibly all, of nos. 27 ("Caesar's household" had included Christians even in the lifetime of Paul, Ph. 4, 22), 57, 72, 73, 133, 142 are Christian. Take, on the other hand, the names Manes (Maneis) and Mania. Only one of the seventeen inscriptions (no. 154) in which Manes or Mania occurs *must* be Christian, and even there, as we have seen, the name is not necessarily that of a Christian. Of the others, nos. 13, 15, 33 are indubitably pagan, nos. 113 and 132 are marked by their decoration as very probably pagan, and the whole group (with the puzzling exception of no. 133) contains not a single name which is characteristically Christian. The name Manes appears to be absent also from the Christian epigraphy of central and northern Phrygia[1]—a remarkable fact. An examination of the occurrence on Laodicean inscriptions of the names Alexandros, Diomedes, Markos, Meiros (see on no. 13), Menneas, Papas, Paulos will also prove instructive. An Index of Names based on a cautious and conservative classification of pagan and Christian inscriptions at once suggests the need of a bolder classification ; there is not a shadow of doubt that there are numerous early Christian inscriptions in the Anatolian *corpus* which we do not recognise, precisely because their dedicators were at pains to conceal their religion.

After pp. 1-152 were paged, an article by Professor D. M. Robinson appeared in *Trans. Amer. Phil. Ass.*, lvii. 1926, p. 195 ff., containing 35 facsimiles of Laodicean inscriptions, most of which we had already been privileged to discuss with him.[2] They include our nos. 21 (R. 33), 24*a* (R. 34), 29 (R. 29), 31 (R. 31), 44 (R. 32), 52 (R. 35), 72

[1] Communication from the Rev. H. W. Callow.

[2] We are indebted to Professor Robinson's courtesy for the photograph of no. 277, which is much clearer than ours. His illustration of no. 21 (R. 33) is also better than ours.

(R. 18), 137 (R. 27), 144 (R. 23), 167 (R. 36), 178 (R. 25), 179 (R. 26), 185 (R. 30), 199 (R. 20), 277 (R. 28); the remainder, mostly from Nevinne, constitute a valuable supplement to this volume.[1] Of most importance is a slab with two panels from Nevinne, inscribed (R. 2) Αὐρ. Ἀντώνιος | Μίρου ἅμα τῇ ἐ|αυτοῦ θία Ἐλα|φ]ίῃ διακονίσσῃ | τῶν Ἐν]κρατῶν | ἀνεστήσ]αμεν, and (R. 3) Ἐλαφία διακόνισ|σα τῆς Ἐνκρατῶν | θρισκίας ἀνέστη|σα τῶ πρβρ. Πέτρω | ἅμα τῶ ἀδελφῶ | αὐτῶ Πολυχρονί|ω μνήμης χάριν. This Encratite tombstone completes the list of the heresies mentioned in Basil's "canonical" letters to Amphilochius of Iconium, and recorded in the inscriptions of Laodicea Combusta (*Anatolian Studies*, p. 69 ff.). With the form Ἐνκρατῶν for Ἐνκρατιτῶν cf. Ναυατῶν, *ibid.*, nos. 2 and 3, and in Buckler, Calder, Cox, "Asia Minor, 1924," Part IV. no. 230 (to be published in *J.R.S.*, xvii. 1927). The panelled form of tombstone appears to have been fashionable among the Laodicean Encratites towards the end of the fourth century; cf. nos. 175, 233 below. Of interest, too, are R. 4, dedicated by +Σισιννος πρεσβ. διὰ τῆς χάριτος τοῦ Θ(εο)ῦ to himself and his wife Elaphia, and R. 14 +Μνησίθεος δι|άκων υἱὸς Ἡσυ|χίου ἀνέστησ|α τὸν τίτλον | τοῦτον τοῦ τ|ῆς εὐλαβοῦς κ|αὶ μακαρίας μ|νήμης Τιμοθίο|υ διακ[όνου] καὶ ἐ|μαυτοῦ [μνή]μη|ς χά[ριν. Κύ|ριε Ἰεησσοῦ | Χρισθέ, μνή|σθητι ἡμῶ|ν ἐν τῇ βασ|ιλία σου. Ἀ|μήν. R.'s monuments show the monogrammatic cross in a circle (nos. 4, 5) and the *Constantinianum* with AΩ in a circle (no. 12). His Christian inscriptions from Nevinne and its environs date about A.D. 375-425. His valuable nos. 67-70, from Pisidian Antioch, are discussed above.

At Kolu Kissa we made an impression of the smaller, r. hand portion of the inscription published in Ramsay, *Asianic Elements in Greek Civilisation*, p. 99. The fragment, a slab of bluish limestone with a *tabula ansata* with bevelled edges, measuring: h., 0·84; w., 0·58; th., 0·16; letters, 0·0125 to 0·025, is now used as a headstone in the cemetery. *Omicron* and *theta* have both the rounded and the diamond form. Ramsay's printed version, in minuscule, shows a monogrammatic cross on the upper border of the slab.

Our impression guarantees the following text on the r. hand side of the inscription, and involves changes in Ramsay's transcription of the l. hand portion in lines 6 and 8.

[1] Differences of opinion between us were mostly eliminated in correspondence. The following corrections in R.'s paper, pp. 198-216, seem necessary. R. 3, Polychronios is name, not adjective. R. 18, note. See on no. 65. Ramsay and Calder decided for Λουλειανή in 1911; this name occurs clearly in no. 177, and in Ramsay, *Asianic Elements*, p. 102 (copied by Ramsay and Calder in 1910). R. 24, the width (C. 1925) is 0·46 m. Read Μενεμά[χω | ἀν]δρί. R. 25, l. 3, the abbreviation mark after K is clear. R. 27, our impression imposes ΔΩ. R. 31, the erasure is deep; the appearance of letters in l. 2 is illusory. R. 35, R's transcription deserts his own copy. In our copy the alignment was carefully noted. We read κ in l. 2 (so also Ramsay and Calder, 1911); if R's κ- is right, read κὲ | τῇ] μητρί. Professor Robinson informs us that the word "Christian" in his note on R. 45 (Pisidian Antioch) is a slip. This stone shows an interesting mixture of Phrygian and Pisido-Isaurian styles, natural at Antioch.

ἐξ ἀγαθῆς ῥίζης ἔ(ρ)νος κλυτὸν ἐξε[φ]|αάνθη,
Μένανδρος πανάριστος, ἐπὶ μέ[γ]|α οὔνο(μα) ἔσχε·
πρεσβ. γέγονε[ν] πανυπέρτατο[ς] | ἠδὲ δίκαιος,
οὗ δὴ λίψανα κτ. ὑπὸ χθόνα που[λ]|υβοτίρην
ψυχὴ δ' αὐτοῖο ἵν' ἀθάνατος [Θ]|εὸς ἔστιν·
Ἀβραμοις κόλποις ἀναπαύε[τ]|ε ὡς μακάρων τις
ὃν πάτρη ὑμενεῖ ἐπευφη|[μ]εῖ δέ ἑ δῆμος
τῶ δ' ἄλοχος Κλέουσα προσένν[ε]|πε μυρομένη περ
"πῶς μούνη(ν) μ' ἔλιπες καὶ [(πῶς) κακ]|ὰ πήματα πάσχω;"
πιρωθεὶς αὐτὴν ἀπαμείβε[τ' ἐ]|ὸς πόσις ἐσθλός·
"ἦμοι ἐμὴ ἄλοχος, μὴ [δά]κρυε μ|ηδ' ὀρόθυνε
ψυχὰς κασιγνήτων, ἐπὶ πόθεόν | με καὶ αὐτοί,
τερπόμενοι ζίοντι Θεῶν ὅτ[ι] | οἱ εὔαδεν οὕτω·
εὐχωλὰς δὲ Θεῶ ἀποτινύ[ω ὥ]|ς κέ σε θᾶσσον
ῥύσετ' ἐξ ἀ[χ]έων καί μοι κ[αλὸν] | οὔνομα λίποις."

L. 2. ΑΟΥΝΟ is clear and certain. L. 6. Ramsay prints ἀναπαύσ[ετ]ε. The future tense here suggested, and if it were correct it would support, the theory (rejected by Ramsay) that the last two lines are spoken by the wife, and mean that she prays for the release of Menandros' soul from Purgatory—for the future tense would imply that Menandros, though dead, was not yet in Heaven. But only one letter is lost in the break in ll. 5 and 7, and the reading ἀναπαύε[τ]ε not only gives better sense and restores the usual present tense, but is epigraphically more probable.

L. 8. Ramsay prints προγενί[σε]τε. The impression imposes ΠΕ, and involves προσένν[ε]πε. L. 15. Ramsay (dating the inscription ca. A.D. 300) reads ἀ[θ]έων, "impious persecutors." The cross, the lettering, and the style appear to us to date this inscription ca. A.D. 375-425; read ἀ[χ]έων, a reference to the πήματα of l. 9.

In l. 7, ὑμενεῖ is ὑμνεῖ, in local pronunciation or by engraver's error. It is tempting to take ὃν here with μακάρων τις, and translate "like one of the blessed (saints and martyrs) honoured in his city and village." But analogy demands that ὃν be taken with Menandros; for ὕμνοι sung in honour of dead Christians, cf. Ramsay, *Stud. E.R.P.*, p. 225, no. 22; *J.R.S.*, xiv. 1924, p. 54, no. 57.

In l. 10, π(υ)ρωθείς means "tested in the fire," "approved," as in LXX.; in l. 12, κασιγνήτων may mean "the brethren," "the congregation"; or "my brothers."

In l. 13, the form Θεῶν shows the influence of Phrygian pronunciation; cf. no. 279.

Ll. 14, 15, if ἀποτινύω is correct, is an interesting case of intercession by the dead for the living; but ἀποτίνυε is also possible. The final tag of five words is out of place here.

In the Imperial period the frontier of the province of Asia passed between Orkistos and Amorion (Asia) and Pessinus (Galatia), and ran thence to coincide with the boundary

between Hadrianopolis (in Asia) and Tyriaion, assigned by Ptolemy to Galatia (Galatic Phrygia). Early in the fourth century (see Ramsay, *H.G.A.M.*, p. 151), Asian Phrygia was divided into two provinces, which from about A.D. 360 were called Pacatiana and Salutaris ; the area to which nos. 384-439 belong was in Phrygia Salutaris. Between A.D. 386 and 395 (*ibid.*, p. 221) a province called Galatia Salutaris was formed out of part of Galatia and of Phrygia Salutaris, the bishoprics Amorion, Orkistos, Klaneos and Troknades being detached from the latter. Between A.D. 692 and 787 (*ibid.*, p. 232) Amorion was made metropolis of a district which included Dokimion, Polybotos, Philomelion, Klaneos, and Pissia.

There is little to add to the detailed account of the ancient topography of this area given in *H.G.A.M.*, p. 221 ff. and *J.R.S.*, ii. 1912, p. 237 ff. Only one of the cities whose territory we touched or skirted (Orkistos) is mentioned on the local inscriptions (*e.g.* no. 416 and *C.I.L.*, iii. 6997) ; of the others, Nakoleia was certainly at Seidi Ghazi, Amorion near Hamza Hadji, Polybotos at Bolavadyn. The northern Metropolis of Phrygia was probably, but not certainly, at Kümbet (*J.H.S.*, viii. 1887, pp. 486, 492 ; *J.R.S.*, ii. 1912, p. 244, note 3) ; if it was so, the territory of Metropolis touched that of Nakoleia on the north and on the east till A.D. 331, when Orkistos, hitherto "attributed" to Nakoleia, was raised to city rank (*C.I.L.*, iii. 6997). Khosrev Pasha Khan and Bashara (identified by Ramsay, on the strength of an *ex-voto* dedication by a Κακκαβοκωμήτης copied at K. P. Khan, with the village Kakkabas mentioned in *Act. Synod. Ephes.*, Mansi, iv. p. 1361 : *J.H.S.*, *loc. cit.*, p. 501) may have belonged to Metropolis or (cf. *H.G.A.M.*, p. 144) to Nakoleia.

New ethnics from Bashara occur in nos. 402 and 403 ; but their attribution is doubtful. Bashara is separated by a ridge from a valley lying to the east, the chief place in which is the modern Bey Kŏi (from which Geinik and Gulushlu have been settled in recent times), the ancient Neokome (no. 408). On the fringe of the hills bounding the territory of Orkistos on the west is Baghlija, an ancient site around a *tumulus*, on the side of which stands the *tekke* of Sinan Baba, a *dede* who enjoys high repute in the neighbourhood ; while we were copying no. 428 two women from a distant village arrived at the *tekke*, one with two sickly children, the other barren—both to pray ὑπὲρ τέκνων. The sanctity now belonging to this *tekke* was attached in the Byzantine period to the church in which no. 428 stood, and in the Imperial period to the temple of Zeus in which no. 414 and *J.H.S.*, viii. 1887, p. 501, no. LXX. were dedicated. In the latter inscription the god has the epithet Πεταραίω, from which Ramsay and Kiepert have inferred that the ancient name of Baghlija was Petara. If so, Abbokome (no. 414) was a neighbouring village. Nos. 416 and 417 (see note) may have been carried from Alikel ; in any case, Baghlija probably lies on the ancient territory of Orkistos.

Ramsay has argued (*R.E.G.*, ii. 1889, p. 17 ff.), and no. 430 supports his argument,

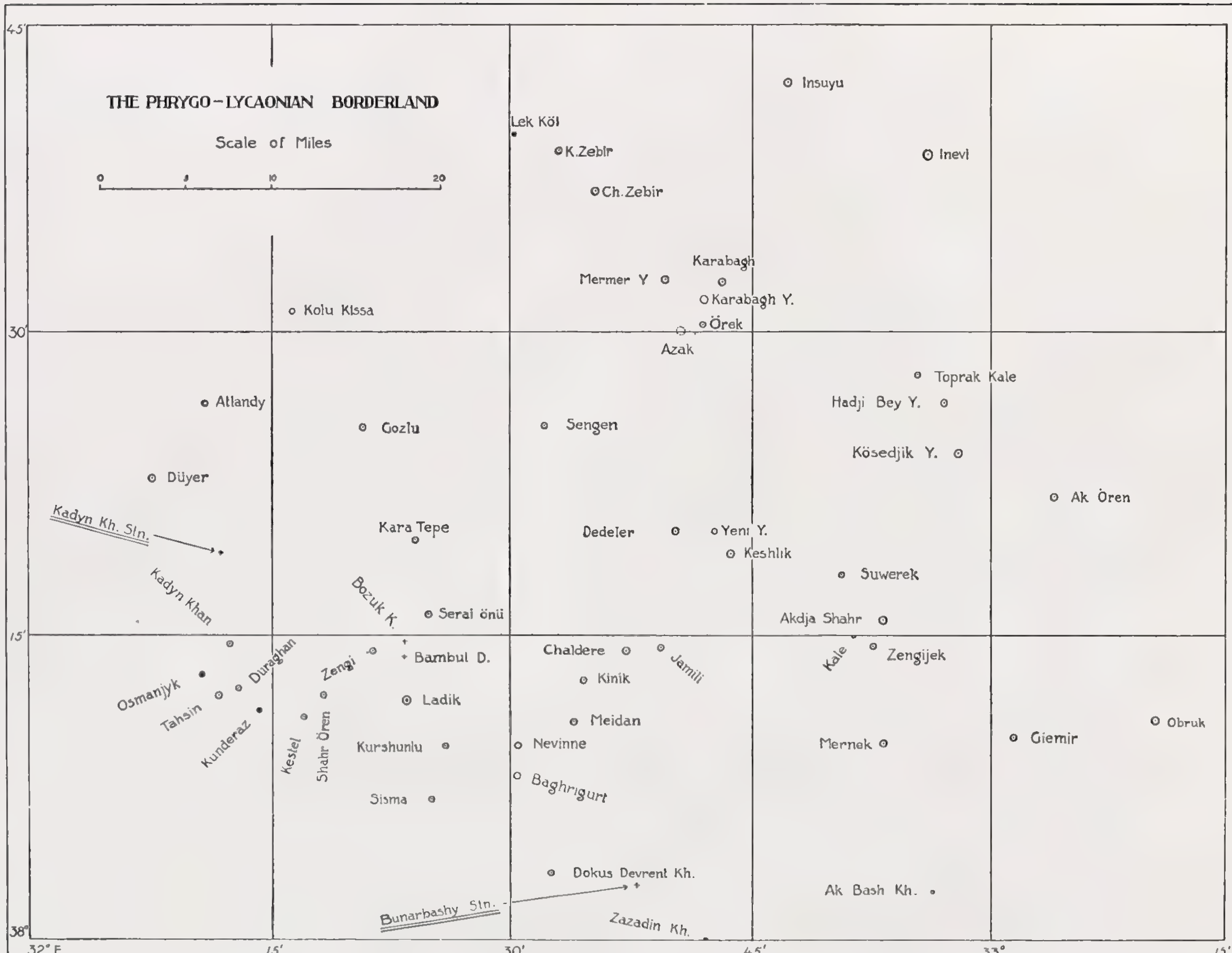
that Göme (with which goes the site at Yozgad Ören) lay on the territory of Amorion; but his identification of Lalandos with Pürnek has been shaken by the occurrence of the name on a second inscription of Göme (see on no. 430); and its identification with the *Alandri flumen* of Livy, xxxviii. 18 (accepted by Körte) must be called in question. There were indeed two, and only two roads by which Manlius could march from the Cayster Valley to Galatia—the road by Bayat and Azizie, and the road by Kümbet. If Metropolis was at Kümbet, and if this was the Metropolis with which Steph. Byz. identified Ἄμβασον (see *J.H.S.*, viii. 1887, p. 486), the *Abbassos* (Ἄμβασον ?) of Manlius' march may well have been in the Parthenios Valley. Certainty is not attainable.

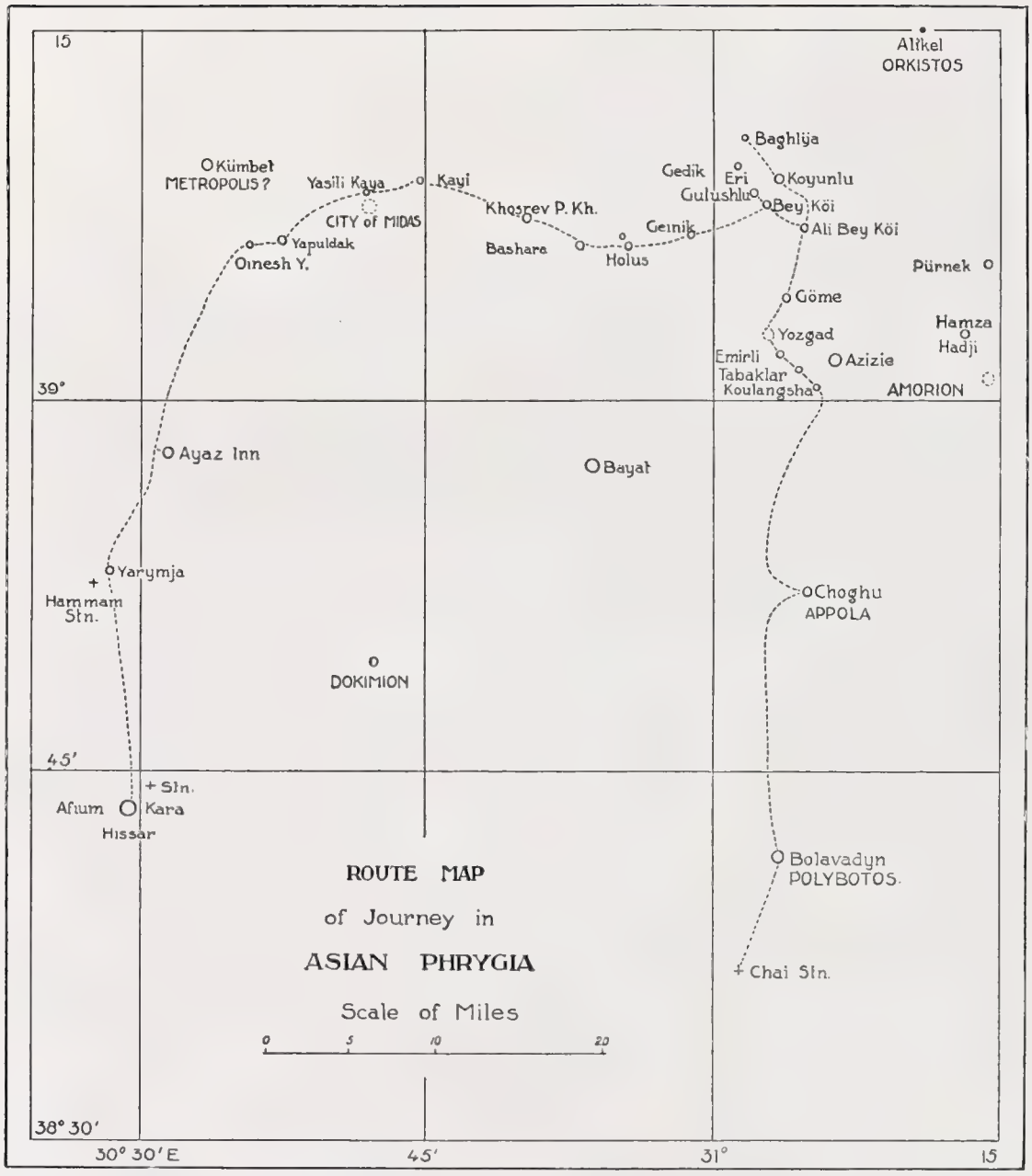
From Azizie to Bolavadyn a well-engineered road now leads through an easy pass, with gentle gradients, over Emir Dagh. The only ancient site observed by us on the line of this road was that at Choghu (probably Appola, no. 436). In no. 439, which belongs to this site or its neighbourhood, the form Φυτεανῶν has now been read with certainty: on the puzzle created by the occurrence of this name here, see *J.R.S.*, ii. 1912, p. 256 f. The date of this inscription cannot be so late as the period (after A.D. 692) when Dokimion, etc., were included in Galatia (see above); its mention of a governor of Galatia therefore proves that the valley of Bayat belonged to Galatia Salutaris as formed about A.D. 386-395, and supports the view that Klaneos lay in the valley of Bayat.

The map on p. xxix. is based on the *tracé* of the Anatolian Railway Company, and incorporates topographical data collected in the years 1908-1913; that on p. xxxi. is based on the same *tracé*, with details from Kiepert's *Karte von Kleinasien*, 1 : 400,000, and some additions.

Mr. W. H. Buckler has given valuable help with the proof correction. To him and his fellow-members of the American Society for Archæological Research in Asia Minor, and to Mr. John D. Rockefeller, Jr., whose generosity made the Expedition of 1925 possible, the Editor begs leave to offer his warm thanks

ὅτι ἐνιαυτοῦ καλοῦ
ἱερεὺς ἔγενετο.


THE PHRYGO-LYCAONIAN BORDERLAND
Scale of Miles
0
5
10
20
Insuyu
Lek Köl
K.Zebir
Inevl
Ch.Zebir
Karabagh
Mermer Y
Karabagh Y.
Kolu Kissa
Örek
Azak
Toprak Kale
Atlandy
Hadji Bey Y.
Gozlu
Sengen
Kösedjik Y.
Düyer
Ak Ören
Kadyn Kh. Stn.
Kara Tepe
Dedeler
Yeni Y.
Keshlik
Suwerek
Kadyn Khan
Bozuk K.
Serai önü
Akdja Shahr
Chaldere
Jamili
Zengijek
Bambul D.
Kale
Duraghan
Zengi
Kinik
Osmanjyk
Ladik
Tahsin
Meidan
Obruk
Kunderaz
Kestel
Shahr Ören
Kurshunlu
Nevinne
Mernek
Giemir
Baghrigurt
Sisma
Dokus Devrent Kh.
Ak Bash Kh.
Bunarbashy Stn.
Zazadin Kh.
45'
30'
15'
38°
32° E
15'
30'
45'
33°
15'


15
Alikel
ORKISTOS
Baghlija
Kümbet
METROPOLIS?
Yasili Kaya
Kayi
Gedik
Eri
Koyunlu
Gulushlu
Bey Köi
CITY of MIDAS
Khosrev P. Kh.
Ali Bey Köi
Yapuldak
Geinik
Oinesh Y.
Bashara
Holus
Pürnek
Göme
Hamza
Hadji
Yozgad
Azizie
Emirli
Tabaklar
Koulangsha
AMORION
39°
Ayaz Inn
Bayat
Yarymja
Hammam
Stn.
Choghu
APPOLA
DOKIMION
45'
+ Stn.
Afium
Kara
Hissar
ROUTE MAP
of Journey in
ASIAN PHRYGIA
Scale of Miles
0 5 10 20
Bolavadyn
POLYBOTOS.
Chai Stn.
38° 30'
30° 30' E
45'
31°
15

MONUMENTA ASIAE MINORIS ANTIQUA.

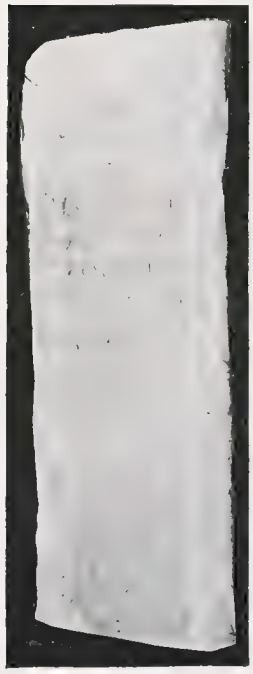
I.—EASTERN PHRYGIA: LAODICEA COMBUSTA.

1. Ladik, in a wash-house. Bomos of grey limestone, panelled on three sides, back rough. H., 1·25; w. top, 0·60; shaft, 0·43; base, *ca.* 0·60; th., 0·47.

Γάϊος Καλουείσιος
Πρόκλος Μητρ[ὶ θ]ε-
ῶν εὐχήν

Published *Ath. Mitt.*, xiii. 1888, p. 237, no. 8.

2. Suwerek, in the wall of the mosque. Stele of limestone, defaced above and on the l. border. H. 1·25; w. 0·42; th. 0·19.



Δαδα Ἀττά-
λου ἀρχιγάλ-
λου θρεπτὴ
Μητρὶ θεῶν
Ζιζιμμη- 5
νῆ εὐχήν

Published, *J.H.S.*, xix. 1899, p. 280, no. 163, where see note.

On the Μήτηρ θεῶν, generally worshipped at Laodiceia and Iconium as the Μήτηρ Ζιζιμ(μ)ηνή, see *J.R.S.*, xiv. 1924, p. 27, no. 4, and *A.J.A.*, xxxi. 1927, p. 27 ff., where references to earlier literature are given. Add the following inscriptions:—

2(*a*). Copied by Ramsay and Calder at Ladik in 1911: "A seated figure of the Mother Goddess, wearing *chiton* and *himation*, between her lions, which are in half-relief on the sides of her chair. Her r. hand rests on one lion's head; her l. hand appears to be raised. On the basis of the figure, the following inscription (five to six letters are lost on the l.)."

?Ἰκον]ιεὺς Ἴμαν Λευκίου Μητρὶ Δ-
. . . ην]ῆ εὐχήν· καὶ ἐφύτευσα
τὸν περ]ίβολον ἐκ τῶν ἐμῶν ἀ-
[ναλωμάτων . . . . .]

Ll. 1-2. Not ἱερεὺς. The space is too short for the restoration Δ[ινδυμην]ῆ.

2(*b*). Copied by Ramsay and Calder at Kadyn Khan in 1911 : "On a small round cippus" Μητ]ρὶ Ἰμρου|γαρηνῇ εὐ|χήν.

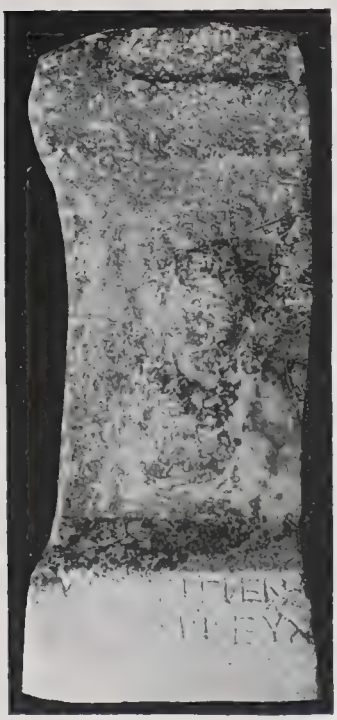
2(*c*). Copied by Calder at Kadyn Khan in 1911 : "Above the inscription, a defaced group, apparently consisting of a lion facing r., a female figure, and a male figure."

Θεόφιλος Γαΐου Μη|τρὶ Σιλανδηνῇ εὐ|χήν

The group doubtless consists of the Goddess between her lion and the god.
None of these three inscriptions was seen in 1925.

2(*d*). The dedication to the Μήτηρ Ζιζιμηνή published in *Ath. Mitt.*, xiii. 1888, p. 237, no. 9, was measured and photographed. The photograph failed ; the following notes were made : "Ladik, in the cemetery. Bomos of bluish limestone, with a circular top and cornices at the four corners. On the r. side, a garland ; the l. side and back are plain. H., 0·71 ; w. top, 0·47 ; shaft, 0·39 ; th. top, 0·47 ; shaft, 0·38 ; letters, 0·03."

3. Ladik, in the cemetery. Bomos of bluish limestone, the top and base cut away on the r. H., 0·79 ; w. top (when complete), 0·37 ; shaft, 0·29 ; base (when complete), 0·38 ; th., 0·32. On the shaft, in front, the bust of a male figure, beardless, with spear or sceptre over left shoulder ; on the l. side, a seated female figure, facing l. ; on the r. side, defaced, apparently two figures, male and female.



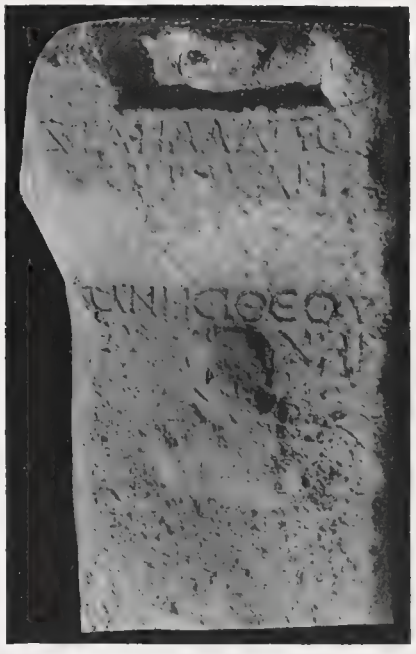
Εὐφράτης (Μ)ενε[δήμου Διὶ εὐχ[ήν

The second I in ΔII has punctuation marks on either side, doubtless to mark the two iotas as distinct vowels. The intention may have been to call attention to the correct spelling of the word, as against the vulgar Phrygian Δεί or Δί. The same device is used on a Christian inscription of Rome :

NONEIC NOBENBPEIBOYC · ΔEI · E · BENEREC

i.e., *noneis nobenbreibus deie* (die) *Veneres*. Marucchi, *Christian Epigraphy*, p. 294, no. 317. Cf. no. 413.

4. Suwerek, in front of the mosque. Bomos, broken below across the shaft. H., 1·04; w. top, 0·38; shaft, 0·33; th., 0·27; letters, 0·035. On the l. side, an object defaced and unrecognisable. On the r. side, an ox-head. On the front, a bust, defaced. The back is plain. The stone was used later (upside down), for a different purpose, as is shown by the letters XC, roughly cut in a panel (0·12 high) on the back. Probably X(ριστό)ς.



Διὶ Ἀφια Ἀλπ$^{υ}_{ο}$
? μνή]μης χ́άρι[ν ?

Μνησιθέου
εὐ χήν

The text in ll. 1, 3, 4 is clear and certain. In l. 2, ΛΛΙΙC is clear, with room for MNH in ligature at the beginning. What follows appears to be KAN, with space for one letter after N. But the surface is worn and defaced, and it is difficult to decide between κώ]μης Κ̣αν̣[ας and μνή]μης χ́άρι[ν. If we read the former, we must assume that (ὑπὲρ) is understood before Μνησιθέου. If the latter is the correct reading, the fulfilment of a vow to Zeus is combined with the dedication of a tomb (*cf. Stud. E.R.P.*, p. 270 ff.); it remains doubtful whether Aphia or Mnesitheus dedicated the tomb. The reading κώ]μης Καν[ας would imply a period during which Κανα ranked as a village; under Trajan and under Probus it ranked as a city (Ramsay, *Stud. E.R.P.*, p. 162 f.). A third possibility is Ἀλπου[κώ]μης κ̣αὶ [. .] Μνησιθέου.

5. Shahr Ören, in a stable. Bomos of bluish limestone. H., 0·74 ; w. top, 0·26 ; shaft, 0·21 ; base, 0·27 ; th. top, 0·25 ; shaft, 0·23 ; base, 0·24. On the shaft, in front (fig. *a*), a pedestal, in relief, supporting a bust of Zeus, bearded and with flowing hair, his right hand pressed on his left shoulder and holding an ear of wheat and a bunch of grapes ; on the l. side (fig. *b*) a rounded object, and above it two ears of wheat bound by a rope ? ; on the r. side (fig. *c*) a pedestal supporting a bust of the sun-god, radiated. The back of the bomos is rough.

(*a*) (*b*) (*c*)

Μεῖρος Ναν-
α ἀνέστη-
σεν κατὰ
κέλευ-
σιν τοῦ Διός

A second N may be lost at the beginning of l. 2, making the father's name Ναν[ν]α. With the representation of Zeus, cf. that on no. 7.

6. Ladik, beside a fountain. Round pillar of bluish limestone, with garland on shaft (defaced). H., 0·85 ; diameter at top, 0·37.

Διὶ Σωτῆρι

See on no. 8.

7. Kadyn Khan, high in the wall of the Khan. Bomos of bluish limestone. H., *ca.* 0·50 ; w., *ca.* 0·25. On the shaft, in relief, bust of bearded god, holding sheaf over l. shoulder, and a bunch of grapes in his hands, at his l. side.

Εὐ[. . . . . .]
οἰκονόμος Διὶ
Φατνίω κατὰ
κέλευσιν

The inscription was not examined at close quarters. The reading in l. 1 is from the copy published in *J.H.S.* (see below). The rest was verified with the glass.

Published, *Ath. Mitt.*, xiii. 1888, p. 237, no. 10 ; *J.H.S.*, xxxviii. 1918, p. 135, no. II.

The Laodicean Zeus is mentioned also on the following inscriptions :

7(*a*). Copied by Calder at Düraghan in 1911. "On the moulding of a bomos. On the top of the bomos, a representation of a snake, coiled round a saucer, from which it appears to drink."

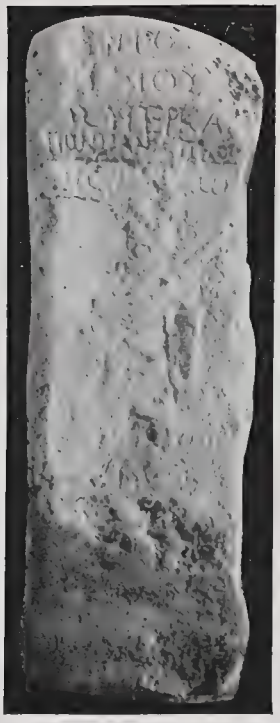
Γάϊος Τει[μο]|θέου Διὶ Κε|ραυνίω εὐχήν

Compare Διὶ Μεγίστω Κεραυνίω, *I.G.R.R.*, iii. no. 1057.

7(*b*). Copied by Ramsay and Calder at Suwerek in 1910. "On the moulding of a bomos." Αὐρ. Ἀ]λέξανδρ|ος . . λίου Διὶ κ(ὲ) | Ἀπόλλωνι εὐχήν.

8. Ladik, in the cemetery. Bomos of white marble. H., 0·88; w. top, 0·34; shaft, 0·28; base, 0·32; th., 0·29. On the front (fig. *a*), the standing figure of a god in relief, defaced, and inscription (*a*). On the l. side (fig. *b*) a figure or group, in relief, defaced, and inscription (*b*). On the right side, a bunch of grapes. The back is rough.

(*a*)



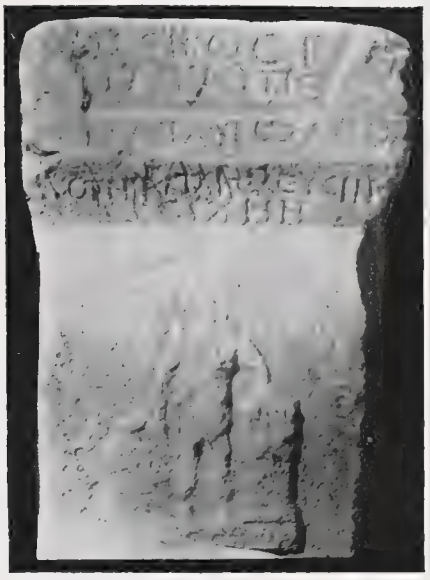
(*a*) Λόνγος Δ[ι-
ονυσ]ίου [ἱερ-
ε]ὺς ὑπὲρ κα[ρ-
πῶν πανεπηκόω
5 θε ω̂

(*b*) Λόνγος
Διονυσίο[υ
ἱε]ρεὺς Σώσζον-
τι εὐχήν

(*b*)

The god (Σώζων, πανεπήκοος θεός) appears to be represented on the front of the altar as Dionysus. The form Σώζων (for Σώσζων cf. ἐνορκίσζω) has been explained by Ramsay (*C.B.*, p. 262 ff.) as the Greek version of Sabazios. The title was intended to convey the meaning 'Saviour,' elsewhere rendered as Σωτήρ (cf. no. 5). (Παν)επήκοος is a common title of the Anatolian god. The god here invoked 'on behalf of the crops' is elsewhere called εὔκαρπος, ἐπικάρπιος, καρποφόρος, καρποδότης, καλλίκαρπος, and is identified sometimes with Zeus (as in no. 7), sometimes with Dionysus (e.g. in inscriptions of the fertile Cilician plain, *I.G.R.R.*, iii. nos. 916, 923, 924, Διόνυσος καλλίκαρπος: in the two latter inscriptions he is coupled with Δημήτηρ καρποφόρος; cf. Γῆ καρποφόρος at Cyzicus, Farnell, *Cults*, iii. p. 8). Here the figure on the left of the bomos was probably the goddess; cf. no. 13. See the note in *Studia Pontica* (Anderson, Cumont, Grégoire), iii. p. 190.

9. Kadyn Khan, in a garden. Limestone bomos, base concealed. H. (top to bottom of shaft), 0·70; h. of top, 0·23; w. top, 0·40: shaft, 0·35; th., 0·34. On the front of the shaft, a figure of Apollo, standing on a pedestal, his left hand on an altar, his right hand holding an indistinguishable object. On the left side of the shaft, a bust of the god, with radiated head. On the right side of the shaft, a wolf seated on a pedestal, half raised, facing left. The back of the altar was concealed by masonry.



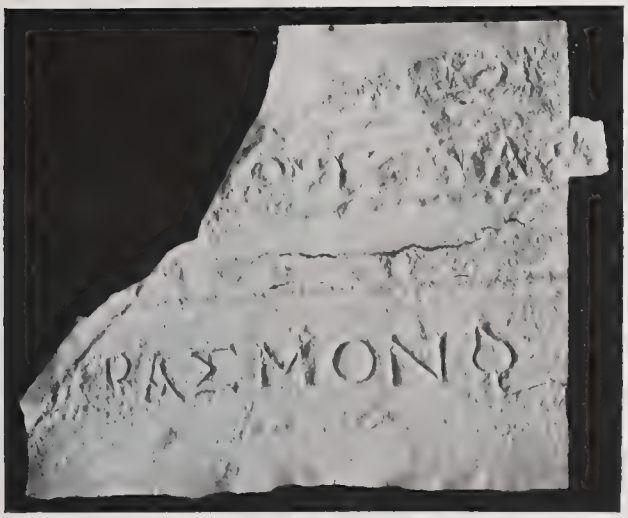
Μεῖρος ⟨Τ⟩
Τατα ὑπὲ-
ρ Τατα υἱῶ Ἀπόλ-
λωνι κατὰ κέλευσιν
εὐχήν

With this altar compare no. 286. The god here associated with the wolf is there invoked on behalf of a boy mangled by wolves.

With this inscription compare the following (9*a*), copied by Ramsay and Calder at Ladik in 1911: "On a bomos" Θείω [καὶ] | [δικαίω] | [θε]ῶ | Ἐπάγαθος | καὶ Μεῖρος | κατὰ ὀνείρου κέλευσιν. This inscription supports the editor's copy against his transcription of the dedication of Laodicea Combusta (Dedeler) published in *Stud. E.R.P.*, p. 176, no. 70: Πούβλιος | Πουβλίου | θείω θε|ῶ εὐχήν. Cf. Θείω καὶ Ἀπόλλωνι εὐχήν, *Ath. Mitt.*, xxv. 1900, p. 431, and the note there.

10. Kadyn Khan, in the eastern cemetery. Bomos of bluish limestone, top broken on l., most of shaft and base concealed. H. from bottom of inscription to top of bomos, 0·25; w., shaft 0·48; top (when complete), 0·60; th., 0·45; letters, l. 2, 0·02 to 0·03;

l. 3, 0·03 to 0·035. The I in l. 3 is m. 0·37 from the r. edge of the shaft. A line, of which undecipherable traces remain, is lost at the top.

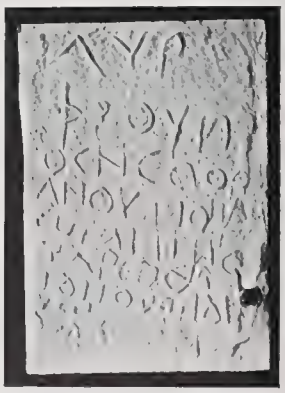


. . . . . .
. . . . . Ἀπόλλ]ωνι κατὰ leaf
ἀπο]βιβασμόν leaf

L. 2. The lower curve of B survives near the break, the next letter is certainly I; *σεβασμόν* is an impossible reading.

A vow paid to Apollo on the conclusion of a voyage.

11. Serai önü, in the wall of a mosque. Block of bluish limestone with panel, roughly cut. H., 0·68; w., 0·47; letters, 0·02 to 0·085. Very rude engraving.



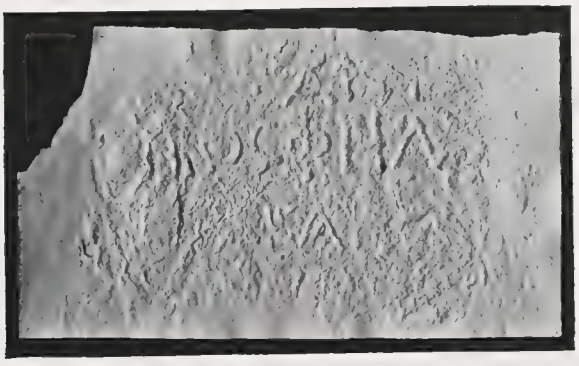
Αὐρ.
Φρού(γι)-
ος Νεστορι-
ανοῦ π(ρωτ)οκ-
ωμήτης
Παρεθθων
Τοη Ὀρονδί-
ω εὐχήν

L. 2. ΓΙ is carved as Π.
L. 6. Θ and Ω are in ligature.

Παρεθθα is perhaps Βαρδαεττα, Βαρδακώμη (cf. no. 260) the modern Dedeler. See *J.H.S.*, xlvi. 1926, p. 22; *Stud. E.R.P.*, p. 250. Τοη may be (1) a local form of Jehovah, (2) a form of Τηs, or (3) an attempt to write *Iovi* in Greek. See Ramsay in *C.R.*, xix. 1905, p. 370, in *J.H.S.*, xxxviii. 1918, p. 135 n., and in *Aberystwyth Studies*, iv. p. 10.

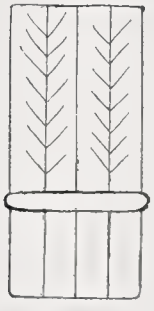
Published *J.H.S.*, xxxi. 1911, p. 195, no. lii., cf. xlvi. 1926, p. 22.

12. Meidan, in a sheepfold. Bomos of bluish limestone. H., 0·86; w. top, 0·32; shaft, 0·295; base, 0·39; th. 0·29; letters, 0·025 to 0·03. On the l. side in low relief, a conventionalised bunch of ears of grain (fig. *b*). On the r. side, a bunch of grapes. The front of the shaft is defaced. The back is rough. The inscription is carved on the top of the altar, ll. 1 and 2 between the cornices, ll. 3 and 4 on the moulding. There is room for a line above l. 1.



(*a*)

. . . Π]ανί-
νιος Φῆλ[ιξ
Ἡ[ρα]κλῆ
εὐχ]ήν[ν



(*b*)

The god of fertility (see on no. 8) is here graecised as Heracles, whose portrait was doubtless carved on the shaft in front. With the ears of grain cf. no. 5.

13. Ladik, newly excavated on the top of the hill on which the village stands. Bomos of bluish limestone. H., 0·80; w. top, 0·28; shaft, 0·25; base 0·33; th., 0·30; letters, 0·0175 to 0·03. The lines begin on the left side (fig. *a*) and run continuously over the front (fig. *b*) and the right side (fig. *c*). The back of the bomos is rough. The figures on the left side and on the front of the bomos are worn or defaced, but that

on the left side clearly represent the *Μήτηρ Ζιζιμμηνή* seated between her lions ; that on the front appears to be a male god with sceptre.

(*a*) (*b*) (*c*)

Μαμιος ἱερεύς
Μεῖρος [Ἰμε]νος Διονυσίου
Κάλα[μο]ς Ἀνδρονεί[κου
Λόνγος [Με]νεκράτου
Μενέδημος Μανου
Λόνγος Μείρου
Μεῖρος Μαμα
Ἄρειος Ἑρ[μ]ογένου
Τίτος Παπα
Διονύσιος ⟨Σ⟩Σώσπιτο[ς
Λόνγο[ς] Τε[ιμ]οθέου
Μενέδ[η]μος Μενεδήμ-
ου
Ἀλέξανδρος Ἑρμογένου
Ῥοῦφος Μενε[δήμ]ου ΔΔ

In l. 16 the reading ΔΔ, clear on the photograph (fig. *b*) is confirmed by an impression. The thirteen men who joined the priest in dedicating this altar were doubtless members of a *collegium* either in the city or on the neighbouring imperial estates : see on No. 24. Their number is raised to fourteen if the Σ athetised in l. 10 is joined to Παπα in l. 9. In that case Titus and Papas appear without patronymics. This is improbable.

The name Μεῖρος, which is specially characteristic of the Christian nomenclature of Phrygia and Lycaonia, is surprisingly common in the pagan dedications of Laodicea Combusta. It is possible that some of these pagan devotees were Christian *lapsi*.

14. Kadyn Khan, in the central cemetery. White marble cornice, broken on the r. H., 0·32; w., 1·12; th., 0·49; letters, 0·02 to 0·03.

Παπα Τόμνου Οὐαλεντίλλη γυνεκὶ ἰαρισσαμ[ένη
ἀνέστησεν μνήμης χάρι[ν

The inscription may be complete as restored, or l. 1 may have continued further to the right, and contained details of Valentilla's priesthood. The block is complete on the left, and Παπα is to be taken as nominative; probably it is an engraver's error for Παπας.

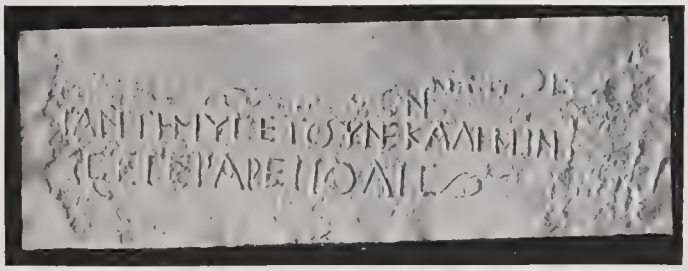
Published, *Ath. Mitt.*, xiii. 1888, p. 261, no. 87.

15. Serai önü, in the western cemetery. Stele of bluish limestone, concealed below. H. (visible), 1·03; w. top, 0·68; shaft, 0·66; th., 0·34; letters, 0·03 to 0·04; w. of panel, 0·44. A curvilinear course, divided in the centre by a palmette, supports a pediment flanked by palmettes and vine-leaves, broken above. In the pediment, a twelve-pointed rosette.

Παπας καὶ Γάϊος
οἱ Τίτου Λωρεν-
τίου υἱοὶ πατρὶ ἱ-
ερεῖ καὶ Μανια
5 τῇ μητρὶ ἱερίσ-
ση μνήμης
χάριν

Published, *Ath. Mitt.*, xiii. 1888, p. 236, no. 7 (as pagan); Ramsay, *Luke the Physician, etc.*, p. 391 (as probably Christian).

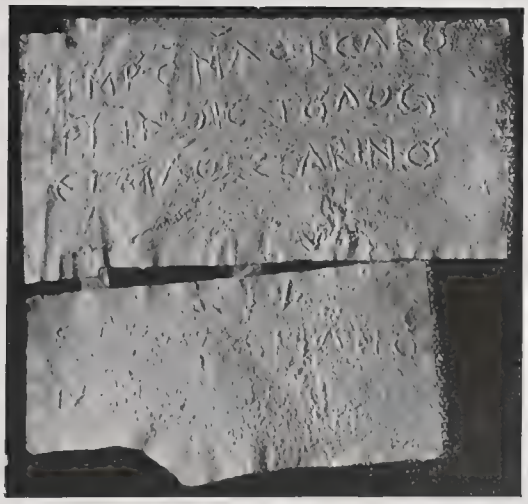
16. Ladik, in a house. Block of grey limestone, roughly squared, broken on the l. H., 0·29 ; w., 0·62 ; th., 0·72 ; letters, 0·025 to 0·03. The inscription consisted of four lines.



. . . . ος
. . . . ον
. . . . πάντ' ἤνυσε τοὔνεκα δή μιν
. . . π]ᾶσ' ἐγέραρε πόλις leaf

Part of an honorific dedication, or possibly of a tombstone.

17. Suwerek, in the cemetery. Round column of white marble, with plain moulding above, concealed below. H. (visible), 0·84 ; diameter of top, 0·36 ; circumference of column, 1·10 ; h. of moulding, 0·04 ; letters, 0·02 to 0·025. The first three ll. occupy a space m. 0·13 high. From the bottom of l. 3 to the top of the next surviving line, there is a space of m. 0·245 (room for 5 lines) bearing marks of erasure.



Imp. C. M. Aur. Caro
p. f. inuicto Aug.
et M. Aur. Carino
[5 ll. erased]
et Nomeriano
5 N[.]TI
IOSIS

Beneath the beginning of l. 4 and carved at a different angle from l. 4, are the letters N[.]TI (N formed like the first N in Nomeriano) ; below this, and to the right, IOSIS, the S in its late form like a Greek Γ. These letters are fragments of a different inscription ; the last are part of *victoriosissimis*.

Published, *Stud. E.R.P.*, p. 174, no. 61.

18. Meidan, in a sheepfold. Round column of bluish limestone with a moulding above. H., 0·92; circumference, 1·055; letters, 0·015 to 0·03. The inscription begins close under the moulding, which measures m. 0·09.

τῶν δεσποτῶν
ἡμῶν τῶν πατέρων
τῶν μεγάλων βασι-
λέων Δειοκλητιανοῦ

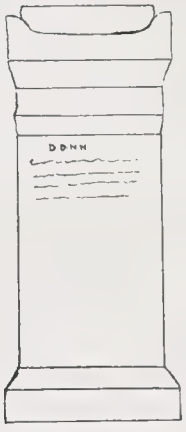
The inscription was left unfinished.

On the other side of the same pillar, upside down,

18 (*bis.*). M. Aurel. Probo pio fel. [inuicto Aug.

19. Serai önü, in the eastern cemetery. Bomos of bluish limestone. H., 1·10; w. top., 0·4; shaft, 0·38; th., 0·43; letters, 0·015 to 0·025. [On fig. *b* the shape of D is wrongly drawn: see fig. *a*.]

(*a*)



(*b*)

DD. nn.
Gal. Val. Maximino
et Fl. Val. Constantino
et Val. Licinniano Licinnio
piis inuictis Augg.

This dedication dates between A.D. 308 and the outbreak of the struggle between Constantine and Maximinus Daia in A.D. 314; probably before the Edict of Toleration in A.D. 313.

20. Suwerek, in the cemetery. Fragment of 'engaged' column. H., 0·96, long diameter, 0·55, w. of raised band on side, 0·25 ; letters, 0·035 (Φ, 0·06).

ḲΦƆ
CIVIṾ

The last letter in l. 2 is V, not X.

This quarry mark (?) carved close to the r. edge of the lateral band on an 'engaged' column, appears to be identical with the inscription published as a milestone in *Stud. E.R.P.*, p. 174, no. 59.

21. Ladik, in the cemetery. Bomos of bluish limestone. H. (visible), 1·10 ; w. shaft, 0·57 ; base (when complete), 0·65 ; th., 0·53. The bomos is panelled on four sides. The top is concealed, the base moulding has been cut away on the r.

D. M.
Valeriae Cleo-
patrae fecit
T. Ael. Amiantus Aug.
lib. proc. coiu-
gi sue bene
merenti cum
qua uixit annis
X ex peculio ip-
seius scripsit
Valerius An-
dronicus lib.

Ll. 4, 5. A freedman of Antoninus Pius ; ll. 11, 12, a freedman of Valeria Cleopatra.

Published, *C.I.L.*, iii. no. 287, from Hamilton's copy, which omits *lib.* in l. 12. See also *Ath. Mitt.*, xiii. 1888, p. 242, no. 19.

22. Ladik, in a fountain. Two fragments of bluish limestone. The l. hand fragment is broken all round ; h., 0·40 ; w., 0·19. The r. hand fragment is complete on the r. and below ; h., 0·89 ; w., 0·30 ; th., 0·27. Letters, on both fragments, 0·06 to 0·065.

Α]ἴλιον Ν̣αίουι-
ο]ν Ἐπ[άγ]αθον ἀ-
γορα[νο]μήσαν-
τα ἐνδ[όξ]ως υἱὸν
Αὐρ. Τρ[αι]ανοῦ οἱ
προστ[άτ]αι φυ-
λῶν Σ[εβ.] τὸν ἑ-
αυτῶν [πα]τρῶνα
καὶ εὐε[ργ]έτην

These two fragments belong to *C.I.G.* 3990*b*. (Hamilton's copy). Hamilton copied nine lines on either fragment ; in his copy the first letter in the first two lines is missing, and, in the break down the middle of the stone, one letter is lost in l. 1, and two letters in the other lines. Fragment *b* was seen by Ramsay in 1882 ; he copied ΣΙΑΙΟΥΙ in l. 1 and suggested Ν̣αίουι|ο]ν (*Ath. Mitt.*, xiii. 1888, p. 239, no. 12). Calder confirmed Ramsay's reading in 1908. In this line, only the r. lower tip of Α and the lower tip of Ι now survive.

The above transcription follows Hamilton's copy, confirmed for the surviving portions by the impression. The restoration in l. 7, if correct, implies that more than one, and probably all, of the *φυλαί* of Laodicea had the title Σεβαστή.

The same two persons are mentioned in the following inscription of Laodicea (22*a*), copied by Ramsay and Calder in 1911, in the cemetery W. of Bosuk Kuyu, on a round column. It had disappeared in 1925.

Αἴλιον Ἐπά|γαθον υἱὸν | Αὐρ. Τραιανοῦ | Σεβ. ἀπελ. || φυλαρχήσαν|τα καὶ γυμνα|σιαρχήσαντα | Αἴλιος Τράνκυ|λος ἀγοράνο||μος τὸν ἑαν|τοῦ τρόφ|ιμον.

Aurelius Traianus is the *libertus Augusti ;* he was the freedman of M. Aurelius or of Commodus, and his son's name Aelius would appear to imply that he was called

M. (or L.) Aelius Aurelius Traianus. Both the son's names, Aelius and Naevius, may however have been derived from his mother's family. These inscriptions show us the son of an Imperial freedman (who was doubtless employed on the estates near Laodicea, cf. no. 24) playing a rich citizen's part in the city. Tranquillus was the *θρεπτός* of Aelius Epagathos.

The following inscription (22*b*), copied in a house at Ladik by Ramsay and Calder in 1911, probably refers to the same family.

Αὐ]ρ. Τραιανὸς Αὐρ. Ἀν[τ.|Τ]ραιανοῦ Ἀντωνείνῳ | πατρὶ γλυκυτάτῳ ἐκ τ[ῶν]|
ἰδίων ἀναλωμάτω[ν || διὰ Ἐσελλίου Λόνγο[υ] | ἐπιτρόπου μου μν[ή|μ]ης χάριν.

In l. 2 the copy shows ϵINO ; perhaps read Ἀντωνείνο[υ genitive for dative. The term *ἐπίτροπος* rarely occurs in inscriptions in the sense of a private person's agent ; conversely, *οἰκονόμος*, the regular term for a private person's steward is probably used of an Imperial *vilicus* in *J.H.S.*, xix., 1899, p. 124, no. 136, and in *C.R.*, xix., 1905, p. 370 ; cf. *A.J.A.*, xxxi., 1927, p. 49.

23. Bozuk Kuyu, about 4 miles N. of Ladik. Base of limestone altar, broken across the shaft. H., 0·64 ; w. shaft, 0·60 ; base, 0·74 ; th., shaft, 0·63 ; base, 0·66 ; letters, 0·065 and 0·035. Two lines on the shaft and part of line 3 on the moulding are erased.

. . . . . .
. . . . . .
Stephanus lib. proc.
ex uoto
dedic. d[. . . .
Marullo et Aeliano cos. (*leaf*)

A.D. 184. The inscription belongs to the reign of Commodus, whose name was erased in the two lines above.

24. Ladik, in the cemetery. Bomos of bluish limestone, defaced above and below. H. (visible), 0·94; w., 0·54; th., 0·49. The inscription has been defaced on the r.

I]uliae Mameae [sanc]tissimae Augu[stae matri dom[ini nostri Seuer[i Alexandri pii fel[icis Augusti et cast[rorum Glycerinus lib. [proc. praediorum Quadratia[norum gratias agens numini maiestatique eius libens posui. *leaf.*

A.D. 222-235.

L. 8. The photograph imposes the reading *praedia Quadratiana;* before passing into imperial ownership, the estates must have belonged to one Quadratus, probably C. Antius A. Iulius Quadratus, who was *legatus Augusti* in Galatia, and *consul suffectus* in A.D. 93 (*P.I.R.*, ii. 209, no. 338). He was rich, and may have bequeathed these estates to Hadrian or to Antoninus. Cf. *Amyntiani* applied to the slaves inherited by Augustus from King Amyntas. Polemaeanus of Sardis *cos. suff.* in A.D. 92, and Quadratus of Pergamon (A.D. 93) were the first two Asiatics to attain the consulship. (L. Hahn, *Röm. Beamte* etc., in *Festgabe d. alt. Gymn. Nürnberg*, 1926, p. 14.)

On the imperial estates near Laodicea Combusta, which account for the presence of so many imperial freedmen and slaves (nos. 21 to 31*a*) in the city, see *C.R.*, xix., 1905, p. 367 ff.; xxvii. 1913, p. 9 ff.; *A.J.A.*, xxxi. 1927, p. 26 ff.

The imperial cult at Laodicea is represented also on the following inscription (24*a*) copied by Calder in the cemetery at Ladik in 1911. "On a small bomos, with a saucer hollowed out on top; on the l. side, a garland, on the back a defaced relief; the r. side is defaced." Θεοῖς | Σεβαστοῖ[ς | εὐεργέταις | Θησεύς = *C.I.G.* 3990 *c.* This altar had disappeared in 1925.

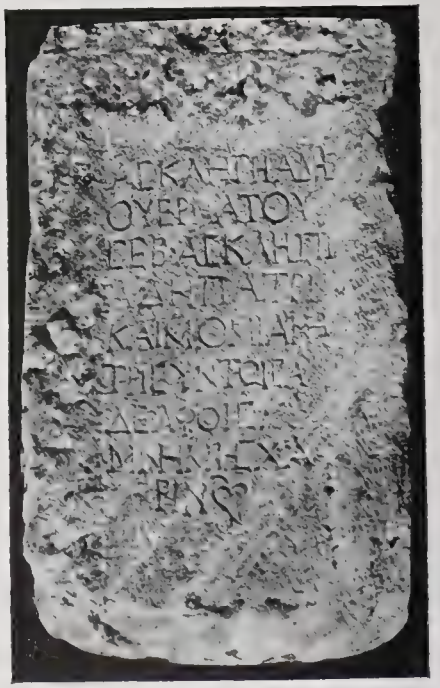
Published, *C.R.*, xxvii. 1913, p. 10. See also *Revue de Philologie*, xxxvi. 1912, p. 74, no. 47, and *J.R.S.*, xiv. 1924, p. 28, no. 7.

25. Ladik, in the cemetery. Slab of bluish limestone, with moulding above, broken on both sides, bottom concealed. H. (top to bottom of last line of inscription), 0·64; w., 0·57; th., 0·22; H. of moulding, 0·14.

Μâρκος οὐέρνας leaf [τοῦ κυρίου Σεβαστοῦ?
Αὐρ. leaf Μαρκία leaf γλυκυ[τάτη γυναικὶ μνήμης
χ]άριν leaf καὶ ἑαυτῷ [ζῶν
ὃς δὲ ἂν τῷ τάφῳ το[ύτω . . .
ἕξει τὸν θεὸν [κεχολωμένον

See on 31*a*.

Published, *Ath. Mitt.*, xiii. 1888, p. 242, no. 23.



26. Ladik, in the cemetery. Bomos ? of bluish limestone, defaced above, broken below. H. (visible), 0·78; w., 0·41; th., 0·41. The sides are worked, the back rough.

Ἀσκληπιάδης
οὐέρνα τοῦ
Σεβ. Ἀσκληπι-
άδη πατρὶ
καὶ Μομία μη-
τρὶ σὺν τοῖς ἀ-
δελφοῖς
μνήμης χά-
ριν leaf

"The Roman principle that a slave was *nullo patre*, and that legal marriage was impossible for a slave, did not apply in the large imperial households of Asia Minor, and inscriptions record many cases contradicting it." Ramsay in *Aberystwyth Studies*, iv. p. 11, note 2. The application of the principle was both wider and narrower. "Il existe, dit Orelli, plus de six cent inscriptions funéraires dans lesquelles des esclaves contubernales emploient le nom honnête d'époux." Allard, *Les esclaves chrét.*, p. 271, quoting Orelli, 2686, and Digest, xxxiii. II. 14, § 3, VII. 12, §§ 7, 33.

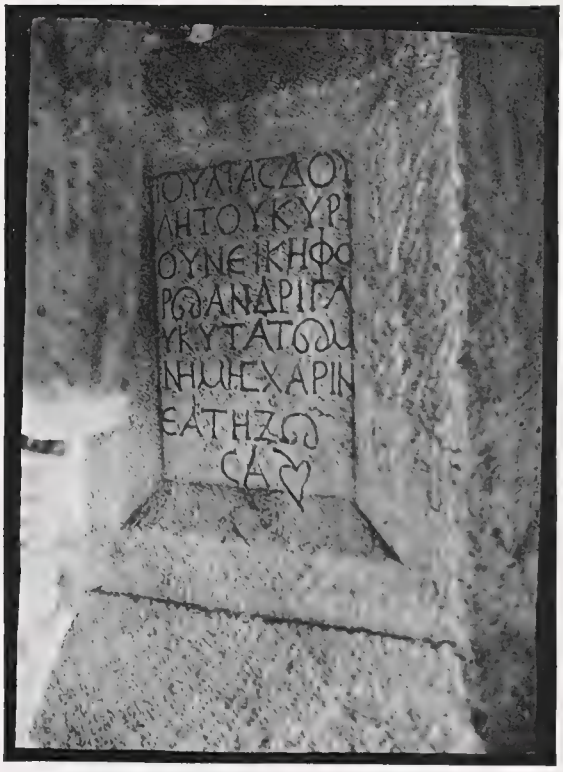
Published, *Ath. Mitt.*, xiii. 1888, p. 243, no. 25.

27. Ladik, in the cemetery. Bomos of bluish limestone, defaced above and below. H., 1·48; w. top, 0·60; shaft, 0·51; base, 0·58; th., 0·48. The sides are worked, the back rough.

Κόσμος
οὐέρνας
ἱππεὺς
καὶ Δόμν[α
ἡ σύμβιος
αὐτοῦ ἑαυτ[οῖς
ζῶντες
μνήμης χάρ[ιν

On the meaning of ἱππεύς here, see *C.R.*, xxiv. 1910, p. 11 f.; xxvii. 1913, p. 12, and cf. no. 30.

Published, *Ath. Mitt.*, xiii. 1888, p. 242, no. 21.



28. Ladik, beside a mosque. Bomos of grey limestone. H., 1·32; w. top, 0·60; shaft, 0·45; base, 0·56; th., 0·60.

Ἰουλιὰς δού-
λη τοῦ κυρί-
ου Νεικηφό-
ρω ἀνδρὶ γλ-
υκυτάτω μ-
νήμης χάριν
ἑατῇ ζῶ-
σα leaf.

L. 7. καὶ is omitted.

The name Ἰουλιάς is formed on the analogy of names like Ἀφροδισιάς, common among slaves.

29. Serai önü, in the western cemetery. Stele of bluish limestone. H. (visible), 1·56 ; w. top, 0·63 ; shaft, 0·51 ; th., 0·28. In an arched recess in the pediment, a male and a female figure, and a basket. Between the capitals of the columns, a leaf pattern. Below the inscription, a spindle and distaff.

Θάλαμος
καὶ Χρησ-
τὴ κυρίων
Καισάρων
δοῦλοι ἑ-
αυτοῖς leaf
ζῶντες
μνήμη[ς
ἕνεκεν

Published, *Stud. E.R.P.*, p. 67, no. 35.

30. Serai önü, in the wall of the western cemetery. Stele of bluish limestone, with flat lateral pilasters, broken across the shaft above the inscription. H., 0·69 ; w., 0·43 ; th. 0·25 ; letters, 0·02 to 0·025. Below the inscription the surface is defaced.

. . . . κα . . . . .
οὐέρνα ἱππεὺς
Ζοητρόφω
τέκνωι καὶ ἰδί(ω)
ἀδ(ελφῶ) [μ]νήμης ἕνε-
κεν ἐν ἔτι σθι ?
ΛΔΙΚΕΛΛΗ

L. 6. The fourth letter is probably E. Then follows a group consisting of NTE in ligature, and, after an uncut interval, two upright bars, worn at the top, of which the second has a short horizontal bar at the bottom. If these letters give the date, that preceding Θ must be C ; the year 219 of the province Galatia is A.D. 184. This date accords with the

lettering, but the transcription, in an inscription with abbreviations elsewhere, cannot be regarded as certain. For dates by the Galatian era, cf. *J.H.S.*, xix. 1899, p. 105, no. 92*b*, and p. 112, no. 97.

L. 7. Μαρκέλλη is impossible.

Published, *Ath. Mit.*, xiii. p. 242, no. 22; *C.R.*, xxiv. 1910, p. 11 f., xxvii. 1913, p. 12. The copy given *ibid.* is explained, but not justified, by the impression made in 1925.

31. Ladik, in the cemetery. Block of bluish limestone, with panel. H., 0·99; w., 1·06; th., 0·42.

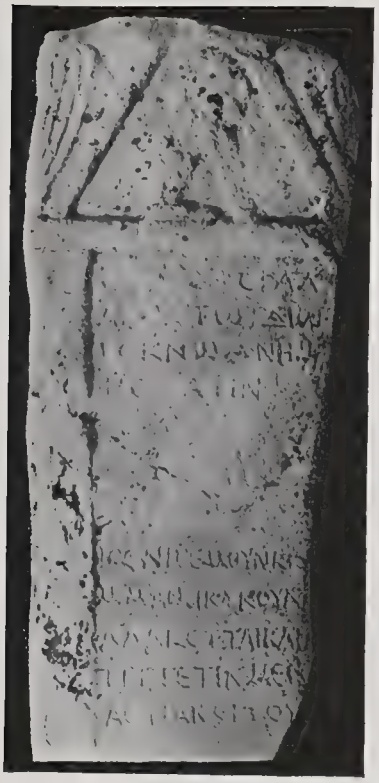
The erasure of the letters following *βοηθῶ* is deep and complete, and appeared to be ancient; if the word was *ἐπιτρόπων* (or *ταβλαρίων* ?) its motive is not clear. We assume that Aur. Kyrillos was a freedman; but Αὐρ. Κυρίλλω Βοηθῶ may be right although two names after Αὐρ. are unusual. For *πέλτα* see *Revue de Philologie*, xxxvi. 1912, p. 51.

Published, *Ath. Mitt.*, xiii. 1888, p. 263, no. 95.

Αὐρ. Κυρίλλω *βοηθῶ* [*ἐπιτρ-*
όπων] Αὐρ. Νανα *ἡ τεκοῦσα καὶ*
Αὐρ. Ἀττίκιλλα *ἡ σύμβιος αὐτο*[*ῦ*
ζῶσαι τὰ πέλτα κατεσκεύασαν
μνήμης χάριν

The following inscription (31*a*) "on a stele broken above" was copied by Calder at Ladik, in a house, in 1911. Τιβ. Ἰούλιος | Ποτάμων | καὶ Παῦλα κυ|ρίων δούλη | ἑαυτοῖς ζῶ | (leaf) ντες (leaf). At first sight Tiberius Iulius Potamon appears to be a freedman of Tiberius; but this date does not suit the description of his *contubernalis* as *κυρίων δούλη*, which cannot be earlier than A.D. 161. Iulius Potamon must therefore be the descendant of a freedman of Tiberius. Cf. no. 25, where Αὐρ. Μαρκία is the wife of Μᾶρκος, a slave of the Emperor. The children of such a union were slaves: cf. *Ath. Mitt.*, xiii. 1888, p. 243, no. 24. Σέλευκος *οὐέρνας τοῦ Σεβαστοῦ καυκελλάριος* Αὐρη(λίω) Χρυσάνθω *καὶ Αὐγούστη δούλη τοῦ κυρίου γλυκυτάτοις γονεῖσι κτλ.*

32. Serai önü, in the eastern cemetery. Stele of bluish limestone, broken down right side. H., 1·14 ; w., 0·46 ; th., 0·39. In the pediment, flanked by palmettes, and broken above, a lion, seated, facing r. Between the two parts of the inscription, a pick, satchel, and stilus ?



. . . . . ος Γαλ-
λι[κῶ] τῶ ἰδίω
τέκνω μνήμ-
ης χάριν

ιος νι σεμουν κν[ου-
μμανει κακουν [α-
δδακεττ(α)ι κ(α)ι [ε-
τιττετικμεν[ος
Αστιαν ειτου

L. 7. Λ is carved twice for A.

" Late Phrygian inscriptions (showing that Phrygian was spoken till the later 3rd century) have been found [on Laodicean territory] at Kadyn Khan, Kestel, Ladik, Serai önü, and Suwerek (*Corpus Inscriptionum Neo-Phrygiarum* in *J.H.S.*, xxxi. 1911, p. 161 ff., and xxxiii. 1913, p. 97 ff. [add now xlvi. 1926, p. 22 ff.], nos. lxix., lxvii., lxi., and lxx., liii., li.). See *Journal of the Manchester E. and O. Soc.*, no. x. 1923, p. 25 ff." *Anatolian Studies*, p. 80, note 2. In 1925, Kestel was not visited ; of the remaining five inscriptions we found two, failed to find two, and had reason to believe that one (no. lxi.) had been broken up for road metal. Cf. nos. 33, 335 ? 340, 341, 384, 385, 391, 405, 406, 413 below.

Published, *J.H.S.*, xxxi. 1911, p. 197, no. liii.

33. Kadyn Khan, in the wall of the Khan. Limestone "doorstone." H., 0·68; w., 0·65; letters, 0·015. The top is cut away. In the left upper panel, a mirror ?; in the right upper panel, a knocker and keyplate. The inscription fills the two lower panels.

(*a*)

Ειυεμα-
δους ξευ-
ν επειρα-
ρε οπαδε-
ν αι ω κυου-
μαν [ο]υεκρ-
ω Δαδωνε-
ι Ονουειας ι-
ροι τε Αλεπ-
ατης Δεουε-
ιας Μανεις
Δαδων κε

(*b*)

Οκκα υγοι
ουρυκυσαε-
υ. ιος σαι κα-
κον αδδα-
κετ μανκ-
αι τ[. . .] νι
ζως κε π-
εις κε τιτε-
τικμενος
ειτου

L. 1. The final group may be MA (cf. l. 17) or AM. L. 2. (third letter). The photograph suggests T, but the impression imposes ϒ, badly engraved. L. 6. Between N and ϒ (of which the right upper bar is shown on the impression) there is room for one letter; ο]υεκρω: cf. Vekrokome, *J.H.S.*, v. 1884, p. 260, no. 12. L. 8. The impression supports IΛ against Ω; in ll. 1 and 17 A has no cross bar. L. 13. On *υγοι* (cf. no. 327) see *C.R.*, xl. 1926, p. 127. L. 14. After P the impression suggests N followed by K or possibly C or Є.

Published, *J.H.S.*, xxxiii. 1913, p. 98, no. lxix.

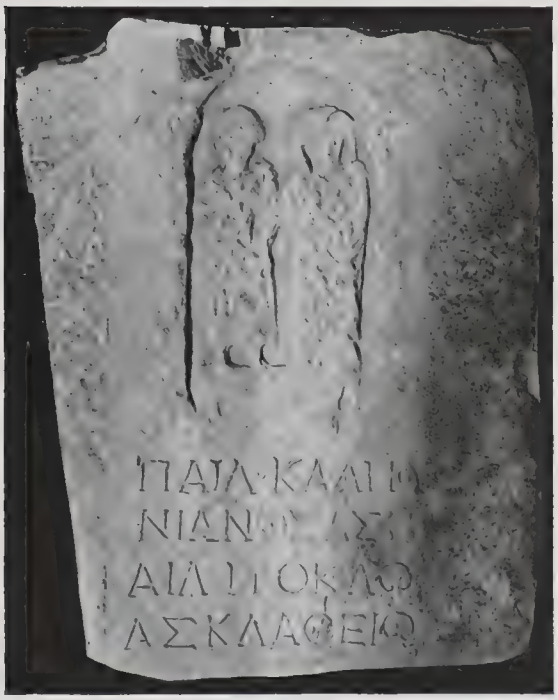
34. Kadyn Khan, high in the wall of the Khan. Stele of bluish limestone. H., *ca.* 1·00 ; w., 0·56 ; w. of panel, 0·39. Above, on a pedestal, two female figures flanked by two baskets ; above the basket on the left, a spindle and distaff. Probably the figures stood in an arched *aedicula*, now cut away.

Γάϊος Ἰούλιος
Παῦλος Παύλη
θυγατρὶ καὶ τῇ
συνβίῳ μνή-
μης χάριν

In l. 3, [Γ]η is an obvious correction, but τῇ seemed clear beside the stone.

Published, *C.I.G.*, 3989 *k*, cf. *Ath. Mitt.*, xiii. 1888, p. 245, no. 31.

35. Ladik, in front of a house. Limestone stele, broken above and below. H., 0·87 ; w., 0·67 ; th., 0·38. Above the inscription, a niche containing a male and a female figure, standing on a pedestal.

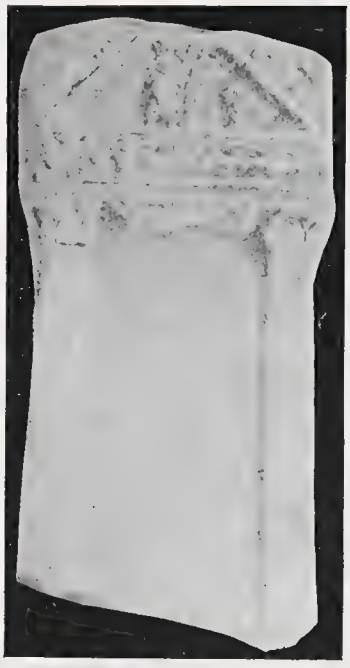


Π. Αἰλ. leaf Καλπουρ-
νιανὸς Ἀσκλ[ᾶς
Αἰλ. Πρόκλω
Ἀσκλᾶ θείω
. . . . . .

L. 2. The last two letters were either omitted by the engraver, or carved on the border.

Tombstones were often purchased ready-made, and the figures portrayed on them do not always correspond to the persons named in the inscription (cf. no. 413). In the present case, however, it is probable that the name of a female relative followed that of Aelius Proculus Asklas.

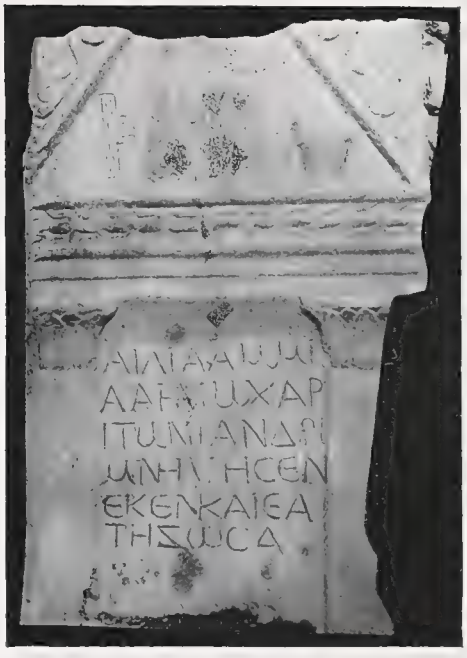
36. Ladik, in the cemetery. Stele of bluish limestone, broken above and below. H., 1·20; w. top, 0·59; shaft, 0·54; th., 0·27. In the pediment, a male and a female figure, and a basket.



Π. Αἴλιος | Σωσθένης | Ἰουλία Κλαυ|δία γυναικὶ || μνήμης χά|ριν καὶ ἑαυτῷ | ζῶν

Published, *C.I.G.*, 3990 *h*.

37. Ladik, in a fountain. Stele of bluish limestone. H., 1·32; w. top, 0·59; shaft, 0·55; th., 0·28. In the pediment, flanked by foliate decoration, a male and a female figure, with a basket (r.) and an implement (l.).



Αἰλία Ἀμμι-
α Αἰλίω Χαρ-
ίτωνι ἀνδρὶ
μνήμης ἕν-
5 εκεν καὶ ἑα-
τῇ ζῶσα

L. 6. Z is reversed, as often.
Published, *C.I.G.*, 3990 *l*.

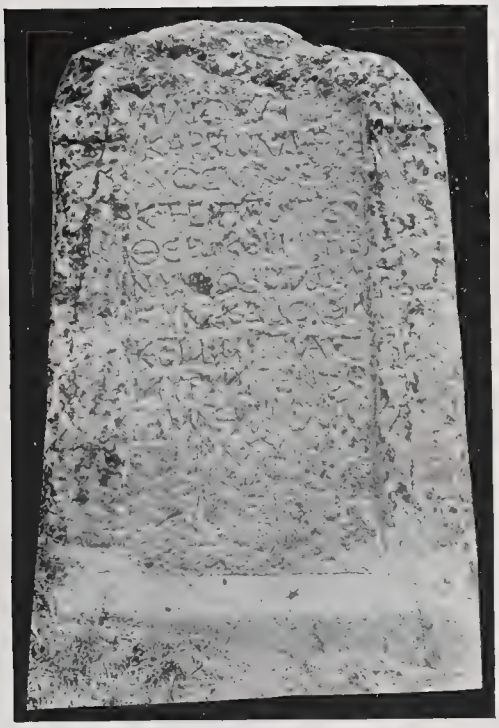
38. Ladik, built into the roadway near the principal fountain on the eastern side of the village. Plain stele of bluish limestone. H., ·73; w. 0·64; th. top, 0·29; shaft, 0·23; base, 0·28; letters 0·03 to 0·045. The sides are worked, the back rough. Fig. (*b*) shows the stele from the l. side.

Αἴλ(ι)ος Εὐτρόπιος [κὲ
Αὐρη(λ)ία Κουάρτο[υ
ἡ γυνὴ αὐτοῦ ἑαυ-
τ]οις ζῶντες

(*a*)

L. 2. The fifth letter is A. The last surviving sign is part of O not Ε; not Κουαρτ[εῖνα.

(*b*)



39. Ladik, in the cemetery. Stele of bluish limestone, broken above. H., 1·06 ; w., 0·54 ; th., 0·23 ; letters, 0·035 to 0·04.

Αἴλιος Ἄππας
Κάρβων Λαφρη-
νὸς Μ. Μηβίω
Κτησίππω πεν-
θερῷ κὲ Μ. Μηβίω
Νυμ[φ]οδότω
γυνεκαδελφῷ
κὲ Μηβία Σ-
μύρνη πενθε-
ρᾶ μνήμης χά-
ριν

For Laphrenus see on no. 45. Μήβιος is the Latin Maeuius.

Published, *Ath. Mitt.*, xiii. 1888, p. 236, no. 3.

40. Serai önü, in the western cemetery. Stele of bluish limestone, broken or originally unfinished above. H. (visible), 0·97 ; w. top., 0·52 ; shaft, 0·50 ; th., 0·49.

Λ. leaf Σεπτίμιος
Ἀππιανὸς
Μενεα πραγμα-
τευτῆ ἀρέσαν-
τι μνήμης χάριν
leaf

L. Septimius Appianus probably received the Roman citizenship under Septimius Severus.

Published, *Ath. Mitt.*, xiii. 1888, p. 244, no. 29.

41. Kadyn Khan, in the eastern cemetery. Bomos of bluish limestone. H. (visible), 1·00 ; w. top, 0·44 ; shaft, 0·39 to 0·47 ; th., 36. Between ll. 7 and 8 of the inscription, a youthful male figure, between a satchel (l.) and an object of uncertain significance (r.).

Κόμοδος
Λ. Κ. Πρόκλου Η ·
δοῦλος Ζωτικ[ῶ
υ]ἱῶ γλυκυτάτω
καὶ Μικκα γυναικὶ
καὶ ἑαυτῶ ζῶν
μνήμης χάριν

ζήσαντι ἔτη αἱ μ(ῆνας)

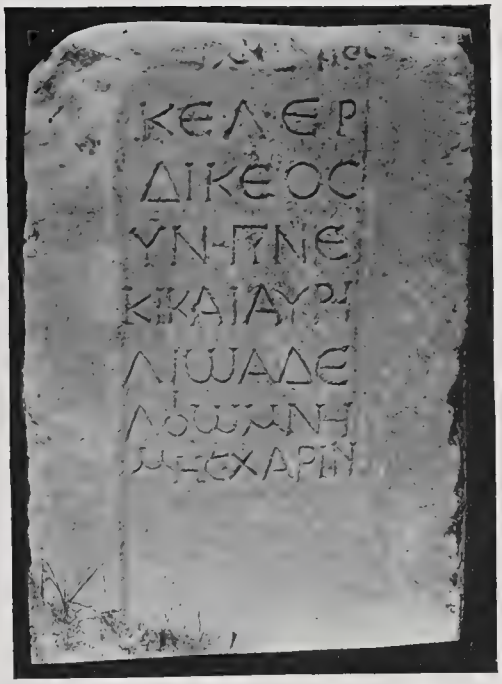
In l. 2, at the end, H is certain but no trace of C was observed. In l. 3, at the end, there is room only for one letter. In l. 8, the number of months was not carved. The portrait is that of Zotikos, to whom l. 8 refers. The name of Commodus' master was perhaps L. Calpurnius Proculus, cf. no. 42 ; or L. Calvisius Proculus, cf. no. 1.

Published, *Ath. Mitt.*, xiii. 1888, p. 244, no. 28 ; with HC in l. 2.

42. Kadyn Khan, in the eastern cemetery. Bomos of bluish limestone. H. of top, 0·27 ; H. of shaft, 0·67 (base concealed) ; w. top, 0·51 ; shaft, 0·45 ; th. top, 0·45 ; shaft, 0·39. On the shaft a garland, in high relief. Above the garland, a pruning hook, the bottom of which is clearly marked ; it has no connection with the bar protruding below the garland, probably a fillet.

C]alpurniae Hostilia[e
Proculus et Domitia
parentes
uix(it) dieb(us)
xiix

The reading in l. 2 is supported by the impression.



43. Serai önü. Stele of bluish limestone, broken above. H. (visible), 0·79 ; w., 0·51 ; th., 0·29.

. με . ος
Κέλερ
Δικεοσ-
ύνη γυνε-
κὶ καὶ Αὐρη-
λίω ἀδε-
λφῷ μνή-
μης χάριν

44. Ladik, in the cemetery. Stele of bluish limestone, streaked with white. H., 1·45 ; w. top (when complete), 0·67 ; base, 0·81 ; th., 0·27. In a pediment or arch above stood two male figures, partly broken away.

Δίδυμος Ἰουλί-
ας Παύλης θρεπτὸς
Τειμοθέω καὶ Ῥού-
φω τέκνο(ι)ς γλυκυ-
τάτοις μνήμης χά-
leaf ριν leaf.

Published, *Ath. Mitt.*, xiii. 1888, p. 258, no. 75.

45. Ladik, in the wall of a house. Stele of bluish limestone, with pediment, broken above, flanked by *acroteria* decorated with palmettes. H., 0·78 ; w. top, 0·55 ; shaft, 0·49 ; th., 0·25. In the pediment, two female figures and a basket.

Δεκμιαν-
ὸς Κάρβω-
ν Λαφρην-
ὸς καὶ Βιβί-
α Παῦλα θυ-
γατρὶ μν-
ή[μης χάριν

For the combination Κάρβων Λαφρηνός, cf. *Ath. Mitt.*, xiii. 1888, p. 236, nos. 2 and 3 (= no. 39 above). The form Λαπρηνός, clearly a personal name, occurs in the following inscription (45*a*), copied by Calder in a fountain E. of Mehre, S.E. of Lake Trogitis, in 1910 : Λίγυς υἱὸς Λαπρηνοῦ. Λαφρηνός, again clearly a personal name, occurs at Meidan, east of Ladik, *J.H.S.*, xix. 1899, p. 290, no. 195. In view of these instances, it should be treated as a family cognomen in the three inscriptions of Ladik, rather than regarded as the ethnicon of a deme Laphra (as in *Ath. Mitt.*, *loc. cit.*).

46. Ladik, in the cemetery. Stele of bluish limestone, broken above, base concealed. H. (visible), 0·85 ; w. top, 0·50 ; shaft, 0·49 ; th., 0·29. In the pediment, a raised circular plaque with a six-leaved rosette.

Κ]οΐντος Ἑρενῖνος
Γαΐω τῶ ἀδελφῶ
μνήμης ἕνεκεν

The name Herennius occurs in no. 280.

47. Ladik, in the wall of the cemetery. Stele of bluish limestone, broken above. H. (visible), 0·92 ; w. top, 0·52 ; base, 0·56.

Α. Ἰούλιος Ὀνη-
σιφόρος καὶ Ἰ.
Ἕξις ἡ γυνὴ αὐ-
τοῦ Γνώμη
νύμφη μνήμης
ἕνεκεν leaf

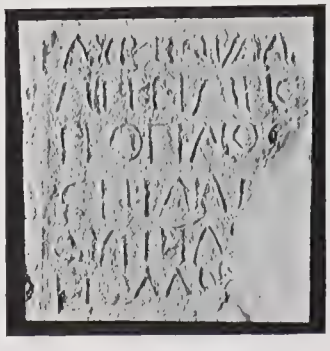
L. 2. The last letter stands well back from the broken edge, and can only be I. We must choose between transcribing Ἰ(ουλία) Ἕξις, and assuming that the copy given to the engraver contained Νέξις, a name which occurs at Sengen (Calder, 1908, unpubl.). In this "high-brow" family, with a daughter-in-law called Γνώμη, Ἕξις is not an unlikely name for a lady ; the engraving here is good, and the division Ν|εξις is unlikely ; on the other hand, the abbreviation I. for Ἰ(ουλία) is without parallel at Ladik.

Published, *Ath. Mitt.*, xiii. 1888, p. 262, no. 90.

48. Serai önü, in the western cemetery. Block of bluish limestone with panel, broken on the r., the bottom concealed. H., of panel, 0·49 ; h. of upper border, 0·21 ; w. of block, 0·54 ; w. of l. border, 0·19. Probable h. of block, 0·91 ; letters, 0·035 to 0·05.

Αὐρ. Βουλα . . .
μνήμης [χάριν
Πόπλιος . . . . .
ση ἰδία μ[ητρὶ . .
συν πα[τρὶ Ἀ-
πολλω[νίω

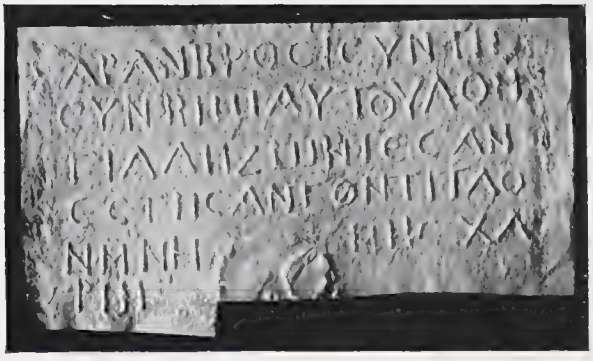
There were only six lines ; the length of the lines is uncertain.



49. At a well called Kyr Oglan Kuyu, north of the railway 2½ miles west of Serai önü. Block of bluish limestone, with panel; no decoration. The l. border is worn. H., 0·95; w. top, 0·21; bottom, 0·16; th., 0·30; letters, 0·025 to 0·04; H. of inscription, 0·62.

Αὐρ. . . . .
οιειο . . . .
ακα . . . .
τη συ[νβίω ?.
τατ . . . . .
Ξιειῳ . . . . .
νωνι . . . .
κιου . . . . .
σα . . . . .
τα . . . . .
ἑαυ[τοῖς ζῶν-
τε[ς μνήμης
χ[άριν

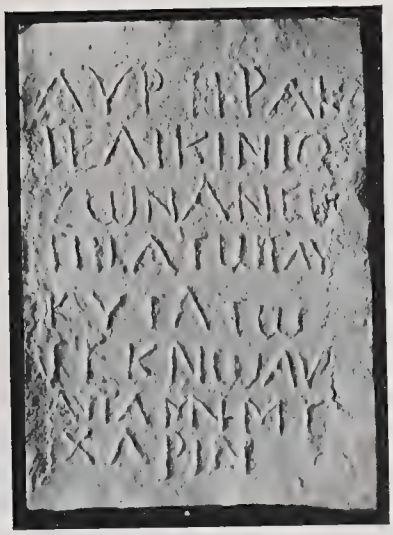
50. Ladik, in the cemetery. Block of bluish limestone, bottom concealed, with panel. H. (visible) 0·54 to 0·57; th., 0·22; letters 0·02 to 0·03.



Ἀρ. Ἀνβρόσις (σ)ὺν τῇ
συνβίω αὐτοῦ Λον-
γίλλη ζῶντες ἀν-
έστησαν τὸν τίτλο-
ν μνήμης χά-
ριν

There is an original break in the stone in the middle of l. 5.

51. Ladik, in the wall of a mosque. Bomos ? of bluish limestone, top and edges defaced. H., 0·50 ; w. top, 0·30 ; bottom, 0·22 ; letters 0·02 to 0·025.

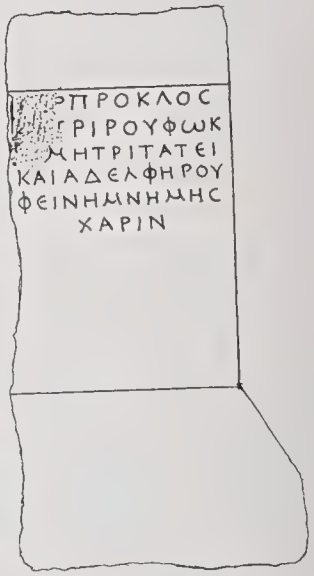


Αὐρ. Ἡράκλ|ις Λικινίο[υ | ζῶν ἀνέσ|τησα τῶ γλυ || κυτάτω | τέκνω Αὐρ. | Ἄπα μνήμης | χάριν

L. 2. ΙΕ, not ΗΕ, is certain. The name is Ἡράκλι(ο)ς ; cf. no. 60. The mark on the impression suggesting C at the end of this line must be accidental : elsewhere sigma has the rectangular form.

L. 7. Π]απα would violate the alignment, such as it is.

52. Ladik, in a garden wall, behind a doorpost. Limestone bomos. H., 1·17 ; w. (shaft), 0·43 ; H. of inscribed surface 0·30.



Αὐ]ρ. Πρόκλος | πα]τρὶ Ῥούφῳ κ[αὶ] μητρὶ Τατει | καὶ ἀδελφῇ Ῥου||φείνη μνήμης | χάριν

The letters are good. This inscription could not be photographed, nor could an impression be made. The figure is drawn to scale from a hand-copy.

53. Ladik, beside a washhouse. Bomos of bluish limestone with panel in front and r. side plain ; the rest is concealed. H. to bottom of panel, 1·04 ; w. top, 0·65 ; shaft, 0·50 ; th., 0·53 ; letters, 0·03 to 0·035 ; h. of panel, 0·57 ; w. of panel, 0·25.

Αὐρ. Μουνα | Ἐρασείνω | ἀνδρὶ καὶ ἑ|αυτῇ ζῶσα || καὶ τὰ τέκνα | αὐτῶν Κρι|μεῖνος καὶ | Εὐρυγένης | καὶ Εὐγενία leaf

Published *C.I.G.*, 3990*g*.

54. Kadyn Khan, in the eastern cemetery. Bomos of bluish limestone, top concealed. H. (visible), 0·96 ; w., 0·41 ; th., 0·40 on the r., 0·19 on the l. On the shaft, an *aedicula* with a triangular pediment, arched below, with side pieces. In the *aedicula* a male figure. To the r. of the *aedicula* a basket.

Αὐρ. Δουδα
Παπαδι ἀν-
δρὶ γλυκυτά-
τω μνήμης
χάρι]ν leaf κ[αὶ
ἑατῆ ζώση

Published, *Ath. Mitt.*, xiii. 1888, p. 264, no. 101.

55. Ladik, in a lane. Bomos of bluish limestone. H., 1·35 ; w. top, 0·64 ; shaft, 0·50 ; th., 0·46. The base is broken. In a panel on the shaft, a male and a female figure stand on a pedestal. On the r. cornice, a spindle and distaff. Between the cornices a cross in a circle, roughly incised by a later hand, indicates that the bomos was used as a tombstone in late-Christian times.

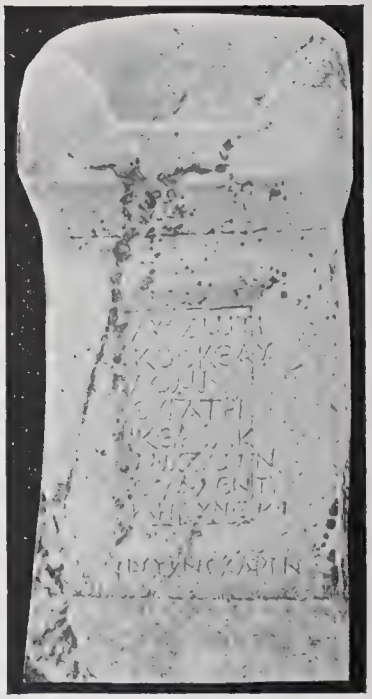
Αὐρή.
Εὐφράτης Ἀνθούσῃ
γυνεκὶ
μνήμης χάριν
κὲ ἑαυτῶ ζῶν

Published, *Ath. Mitt.*, xiii. 1888, p. 263, no. 96.

56. Ladik, in the wall of a house. Bomos of bluish limestone. H. (visible), 0·99 ; w. top, 0·46 ; shaft, 0·39.

Αὐρ. Κορνοῦ-
τος Αὐρ. Πο-
τεῖτος Εὐφρο-
σύνη γυνεκὶ
μνήμης χά-
ριν

Ll. 2, 3. Ποτεῖτος must be a mistake for Ποτείτου.



57. Ladik, in the cemetery. Bomos of bluish limestone. H. (to bottom of panel), 1·05 ; w. top, 0·59 ; shaft, 0·52 ; th., 0·46 ; letters, 0·035 to 0·04. Between the cornices, a mattock and (defaced) pruning-hook. On the r. border of the panel, a spindle and distaff.

Αὐ. leaf Ζωτι|κὸς κὲ Αὐ. | Δόμνα | θυγατρὶ || κὲ Αὐ. Ἀκ|μάζων | Οὐαλεντί|λη γυνεκὶ | μνή-μ(η)ς | χάριν

Valentilla is the daughter of Zotikos and Domna. Published, *Ath. Mitt.*, xiii. 1888, p. 261, no. 86.

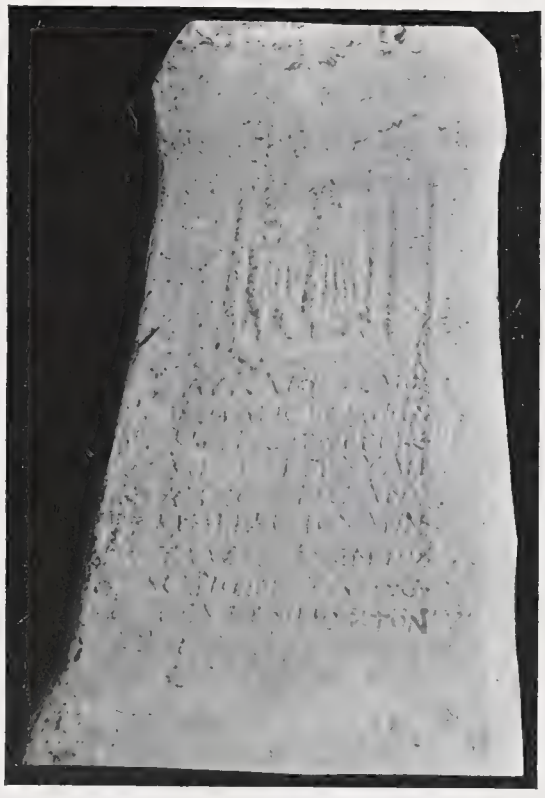
58. Ladik, in the cemetery. Bomos (cf. l. 10) of bluish limestone. H., 1·64 ; w. top, 0·59 ; shaft, 0·52 ; base, 0·57 ; th., 0·37. In an *aedicula* above the inscription, a male and a female figure, standing.

Αὐρ. Γάϊος κὲ Διο-
μήδης κὲ Μαρίων
Μείρω πατρὶ κὲ
μητρὶ Παύλη
ἀνέστησαν
μνήμης χάριν
τάδε ἔλαχεν τῶ
Μαρίωνι τὰ ἐξέ-
ρετα ἐποίησε τὸν
βωμόν

L. 2. MAP of Μαρίων are in ligature.

See no. 59 and the reference given there.

Published, *Ath. Mitt.*, xiii. 1888, p. 249, no. 44 ; *C.R.*, xl. 1926, p. 18.



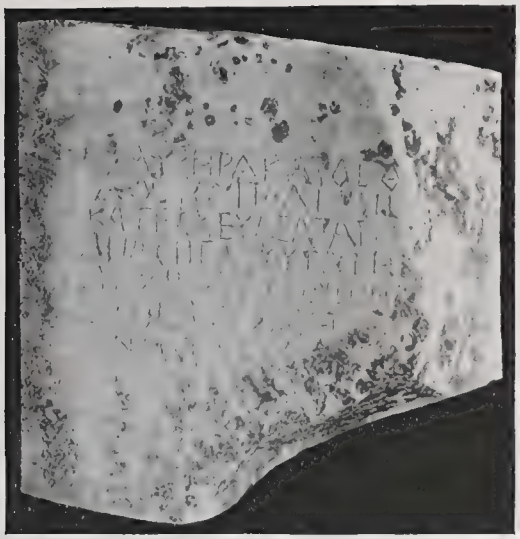
59. Tash Punar, a spring about $1\frac{3}{4}$ miles N.E. of Ladik. Bomos of bluish limestone. H. (visible), 1·20 ; w. top, 0·64 ; shaft, 0·54 ; base, 0·65 ; th. top, 0·57 ; shaft, 0·55. The l. side is worked half-way down and has a cornice, the r. side is worked and has a cornice, the back is rough.

Αὐρ. Μεῖρος Βάσσου
κὲ Μαμα Βάσσου ἰδ-
ί]α μητρὶ Μα[μα] ἐκ τῶν
ἰδίων ἐξερέτων
ἔστησαν μν[ή]μης
χάριν

For ἐξ(αί)ρετα = ἀναλώματα, cf. no. 58 and see *C.R.*, xl. 1926, p. 18.

Published, *Denkschr. Wien. Akad.*, xliv. 1896, vi., p. 161, no. 268.

60. Ladik, in the cemetery. Block of bluish limestone, with panel, broken on the r., concealed on the l. H., 0·73 ; w. (l. edge of panel to r. edge of surviving surface), 0·48 ; th., 0·27 ; H. of panel, 0·32.



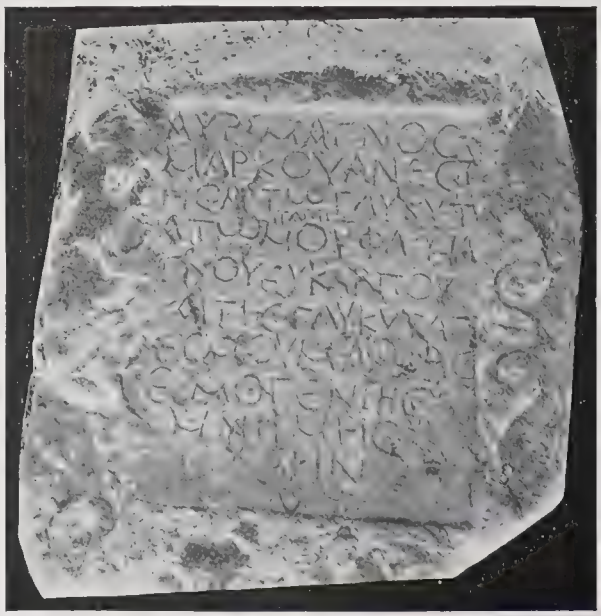
leaf Αὐρ. Ἡράκλιος Θ[εο-
δοσιουπολίτης
κατεσκεύασα τὰ πέ[λτα
ἅμα τῇ γλυκυτάτῃ μ[ου
συμβίῳ Αὐρ. Ζηνωνί[δι
ζῶντες ἑαυτ[οῖς
μνήμης χά[ριν

With this inscription compare the following (60*a*), copied in a house-wall at Ladik by Calder in 1911 : "on a stone broken at both sides" Φλ. Λυταtιανὸς Ἀλεξάν|δρου πολίτης ἑαυτῷ ζῷ|ν μνήμης χάριν. Here πολίτης may mean ' a citizen of Laodicea,' expressed elsewhere as Λαοδικεύς, or Ἀλεξανδρουπολίτης may mean "an Alexandrian." So in ll. 1, 2 we must choose between Θεοδοσιουπολίτης and Θεοδοσίου πολίτης.

L. 3. For πέλτα see no. 169.

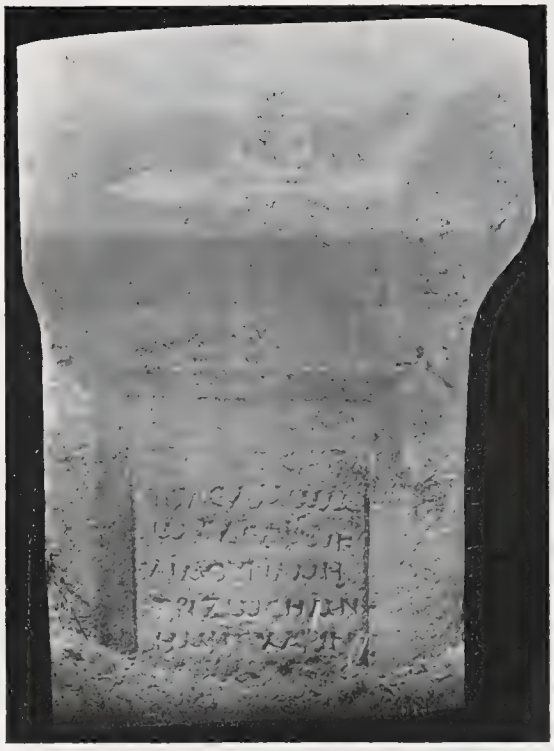
Published, *Ath. Mitt.*, xiii. 1888, p. 247, no. 43.

61. Ladik, in the wall of a field. Rough block of bluish limestone with *tabula ansata*. H., 0·65 ; w., 0·60 ; th., 0·24.



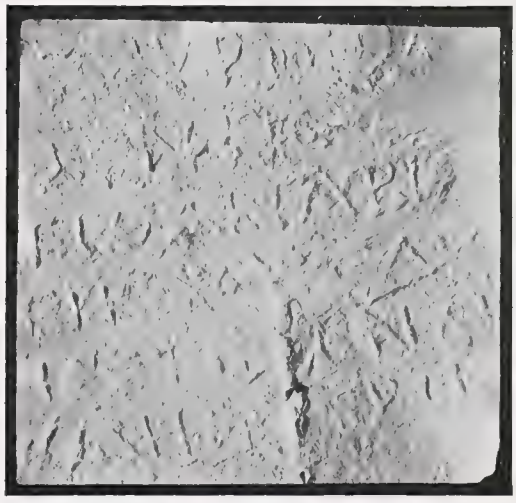
Αὐρ. Μάγνος
Μάρκου ἀνέστ-
ησα τῷ γλυκυτ-
άτῳ μου πάππῳ Φλ. Μά-
γνου Εὐκάρπου
καὶ τῆς γλυκυτάτ-
ης μου μά[μ]ης
Ἑρμογενίης
μνήμης
χάριν
leaf

62. On an ancient grave 300 yards down-stream from Saradj Punar, standing in its original position. Bomos of bluish limestone, base concealed. H. to bottom of inscription, 0·92 ; w. top, 0·78 ; shaft, 0·61 ; th. top, 0·52 ; shaft, 0·50 ; w. of panel, 0·35. Between the cornices, the legs of a seated figure survive.



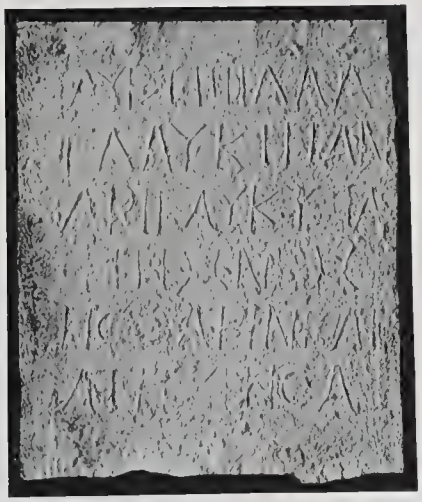
Αὐρήλιοι Σύν-
τροφος καὶ Πα-
πιας Ἀμώμ-
ω ἀδελφῷ κ-
5 αὶ Μουνα μη-
τρὶ ζώση μν-
ήμης χάριν

63. In a cemetery half a mile east of Kinik. Stele of coarse white marble or limestone, broken above, surface defaced on r. H., 1·03 ; w., 0·48 ; th., 0·32 ; letters, 0·03 to 0·04.



Αὐρ. Πῶλ[λα
Μεννε[α
τῷ ἀνδρὶ α[ὐ-
τῆς καὶ ἑαυ[τ-
5 ῇ [ἔσ]τη[σ]εν μ[ν-
ήμη[ς χά]ριν

64. Kadyn Khan. [No notes were made on this stone : the inscription measures : H., 0·29 ; w., 0·27 ; letters, 0·03 to 0·04.]



Αὐρ. Πῶλλα
Γλαύκω ἀν-
δρὶ γλυκυτά-
τω μνήμ-
ης [χ]άριν κ(ὲ) αἰ-
ατῆ ζῶσα

Published *C.I.G.*, 3989*b* ; *Ath. Mitt.*, xiii. 1888, p. 272, no. 140.

65. Meidan, in a lane. Plain rectangular pillar of bluish limestone, with moulded base (defaced). H., 1·11 ; w., 0·49 ; th., 0·40 ; letters, 0·035.

Α]ὐρήλιοι Ζώ[σι-
μος καὶ Κυντε-
ανὸς Συτρό[φ]ῳ
πατρὶ καὶ μητ[ρὶ
Λουλειανῆ μνήμ[ης
χ[ά]ριν

L. 3. Συτρό[φ]ω = Συντρό[φ]ω.

Published, *J.H.S.*, xix. 1899, p. 289, no. 193. In the inscription published *ibid.*, no. 191, read Συφόρου = Συνφόρου and ὑῶ (Ramsay and Calder, 1911).

66. In a sheepfold near the railway about $1\frac{1}{2}$ miles east of Meidan Station. Bomos of bluish limestone. H., 1·05 ; w. top, 0·52 ; shaft, 0·415 ; base, 0·54 ; th., 0·31 ; letters, 0·025 to 0·04. On the upper moulding, a mattock, pruning-hook, and spindle and distaff. On the shaft, below the inscription, a male figure, in relief, standing on a pedestal.

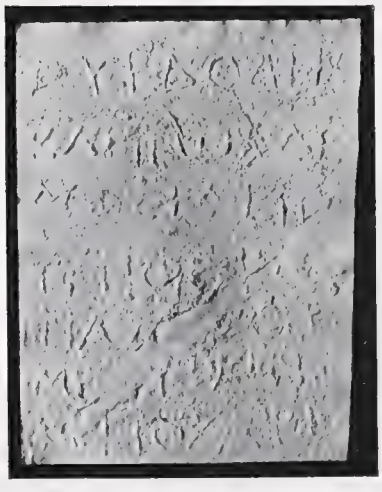
Αὐρ. Παπας κὲ
Ἰσκληπις πα-
τρὶ ἰδίω καὶ
(μη)τρὶ ζῶσα μνή-
μης χάριν

L. 2. In this badly engraved text, ICK may be a mere slip for ACK, but Ἰσκληπια occurs also at Serai önü (D. M. Robinson, 1924, unpublished) ; cf. Ἰσκλης, no. 315.

L. 4. ζῶσα, a slip, not ζώσα, a Dorism ; cf. no. 378.

This inscription was copied in the cemetery of Meidan by Calder in 1908.

67. In a cemetery half a mile east of Kinik. Bomos ? of whitish limestone, broken above, below, and on the r. H., 1·01 ; w., 0·50 ; th., 0·33 ; letters, 0·035 to 0·04. The inscription is complete above, below, and on the l.



Αὐρ. Δοδης
καὶ Πῶλλα
Μοσιδι πα-
τρὶ καὶ [Να-
να ζώ̣ση
μη[τ]ρὶ μνή-
μης χάρι[ν

L. 3. Μοσις = Μουσις, no. 219, and Μουσης, no. 361; cf. Βολα, no. 308, and Βουλα, no. 140.

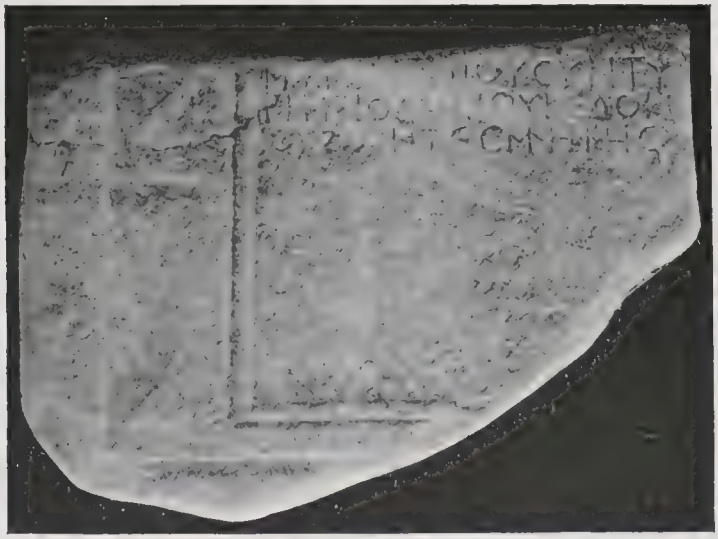
67(*a*). In the inscription published in *J.H.S.*, xix. 1899, p. 290, no. 196, the reading in l. 4 is ΔΟΥCCI (Ramsay and Calder, 1911). Transcribe Αὐρηλία [Π]ρ[ό]|κλα ἰδίω ἀ|νδρεὶ Ἀρηλί|ω Μ̣ουσσι || ἀ̣[νέ]στησ|εν καὶ αὐ|τῇ ζῶσα | μνήμης | χάριν leaf.

68. Kinik, in the floor of the mosque verandah. Block of grey limestone, with panel broken below. H., 0·39 ; w., 1·11 ; th., 0·21 ; letters, 0·03 to 0·035. The edge of the inscribed surface is m. 0·18 from the edge of the stone on r. and l., m. 0·12 above. The border of the panel measures m. 0·04.

Αὐρ. Μεῖρος Τιηου
σὺν τῇ] ϙ[υμ]βίῳ μου Αὐρ.
Μουνα ἀνεστήσαμεν
. . . . . αρίω
καὶ ἑαυτοῖς ζῶν]τες

L. 3. The copy gives ΜΟΥΙΙΑ, of which there is no trace on the impression.
L. 4. The copy gives ΙΙΑΡΙΩ ; perhaps *τῷ τέκνω ἡμῶ]ν* [Μ]*αρίω*.

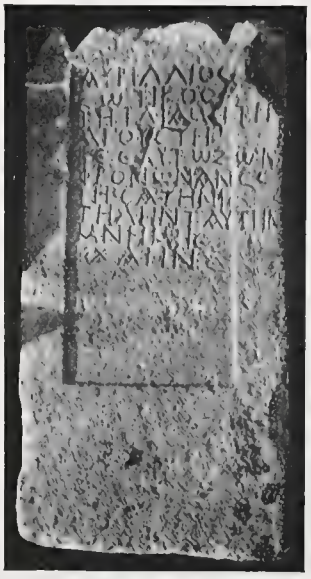
69. Meidan, in a lane. Block of bluish limestone, streaked with grey, with *tabula ansata*, broken above and on the r. H., 0·55 ; w., 0·81 ; th., 0·24 ; letters, 0·02 to 0·035. The border on the l. is m. 0·275 wide, that below m. 0·145. Measurement shows that three lines are lost above.



[ἡ δεῖνα γυνὴ ?]
Μακεδονίου σὺν τῦ[ς τέκνυς Αὐρ-
ρ· Μηνοδώρου κὲ Δοκίμ[ου κὲ . . . .
ίου ζῶντες μνήμης [χάριν

Published, *J.H.S.*, xix. 1899, p. 291, no. 197.

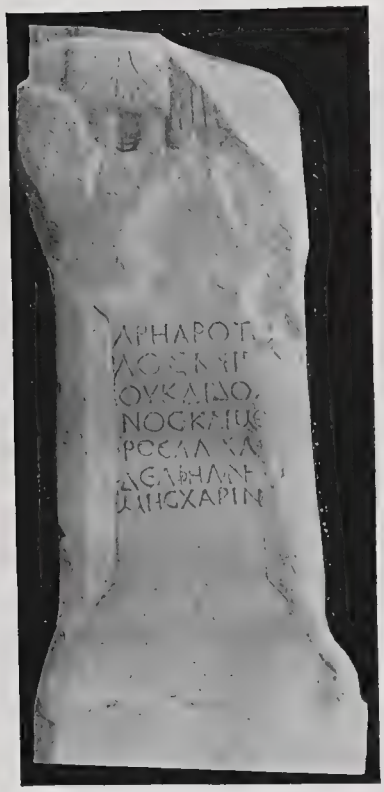
70. Kadyn Khan, in the wall of the Khan. Stele of bluish limestone. H., 1·06 ; w., 0·58. The top is broken, but traces of a pediment with *acroteria* remain.



Αὐρίλλιος
Ζωτικὸς
τῇ ἰδία μητρὶ
Ἀγούστῃ
κὲ ἑαυτῷ ζῶν
φρονῶν ἀνέσ-
τησα τὴν ἰσ-
τήλην ταύτην
μνήμης
χάριν leaf

71. Meidan, in the cemetery. Bomos of bluish limestone, front moulding defaced above and below. H., 1·32 ; w. top, 0·58 ; shaft (which tapers towards the bottom), 52 to 48 ; base, 0·55 ; th., 22 ; letters, 0·025 to 0·035 ; H. of panel, 0·53 ; w. of panel, 0·28.

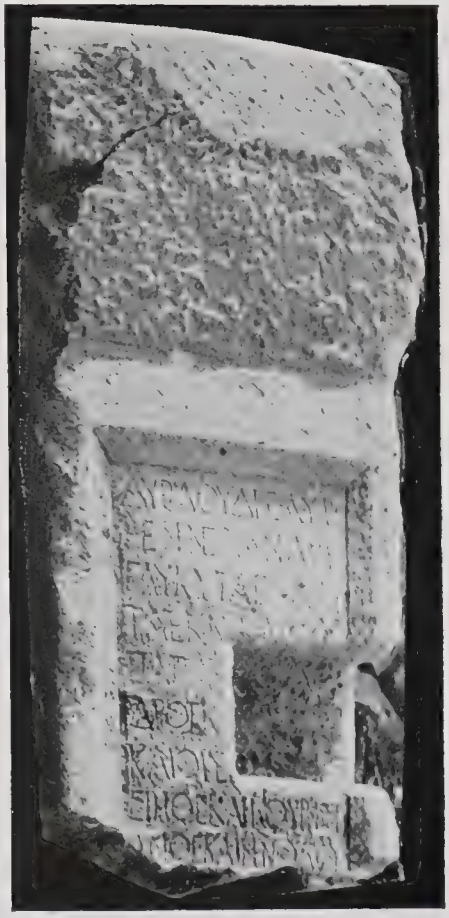
Αὐρ. Μανης Πα-
ύλου κὲ Ἐρώ-
μενος ἰδίῳ
ἀνεψιῷ Οὐε-
τελίῳ κὲ τῇ
γινεκὶ αὐτο-
ῦ Κρατεία
μνήμης
χάριν



72. In a bridge on the Konia-Ladik road, below Baghrigurt. Bomos of bluish limestone, above which stood a male and a female figure, now partly destroyed. H., 1·37 ; w. top, 0·56 ; shaft, 0·45 ; th., 0·35 ; H. of panel, 0·45 ; w. of panel, 0·26 ; letters, 0·03 to 0·035.

Ἀρή(λιος) Ἀροτ-
αος Μείρ-
ου καὶ Δό[μ-
νος καὶ Με-
5 ῖρος Δαδα [ἀ-
δελφῇ μνή-
μης χάριν

L. 5. The first letter of ἀδελφῇ, if engraved at all, was engraved on the border.

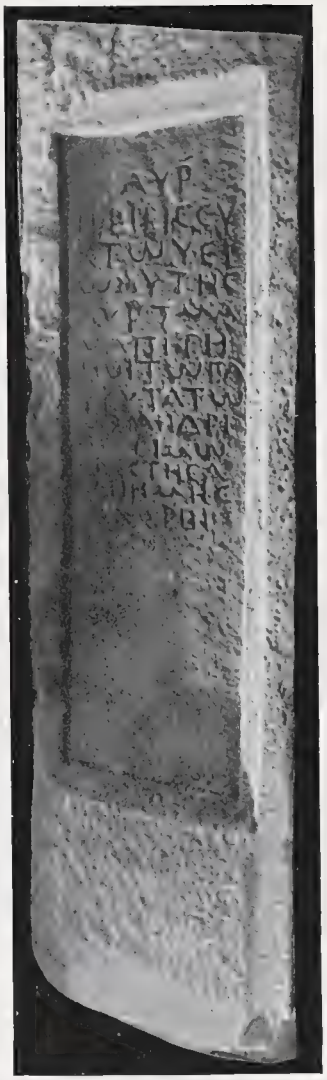


73. Kadyn Khan, high in the wall of the Khan. Bomos of bluish limestone. H., *ca.* 0·95 ; w., *ca.* 0·45. The bottom is broken away, and part of ll. 5-7 has been chiselled out.

Αὐρ. Δουδης Αὐρ.
Μεννεα ἀνδρὶ
γλυκυτάτῳ καὶ
τὰ τέκνα αὐτῶν
5 Παπας [καὶ Εὔαν-?
δρος κ[αὶ . . . . .
καὶ οἱ ἔγ[ονοι Ἐρα-?
σῖνος καὶ Κοϊντι-
ανὸς καὶ Μηνόδω-
10 [ρος . . . . . .]

Published, *Ath. Mitt.*, xiii. 1888, p. 264, no. 100.

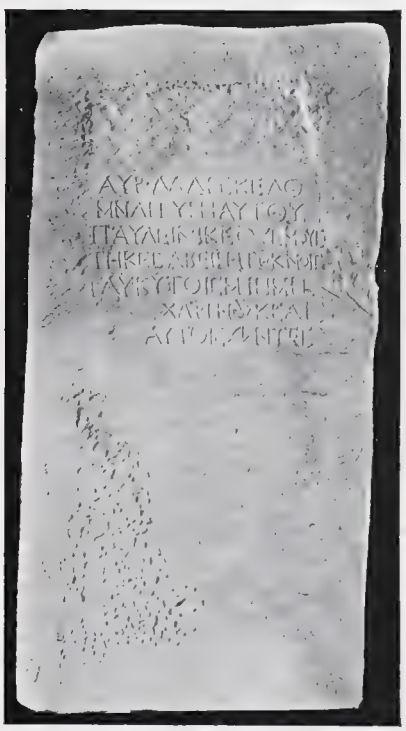
74. Kadyn Khan, in the wall of the Khan. Bomos or stele of bluish limestone. H., *ca.* 1·70 ; w., *ca.* 0·35. The top, base, and borders have been defaced.



Αὐρ.
Πριβις σὺν τῶ νεί-
ῶ αὐτῆς
Αὐρ. Μα-
μα Πιτη-
νοὶ τῶ γλ-
υκυτάτω
μου ἀνδρὶ
Ζωσίμω
ἀνέστησα
μνήμης
χάριν

L. 6. On the ethnic Πιτηνός, see *Revue de Philologie*, xlvi. 1922, p. 122.

Published, *Ath. Mitt.*, xiii. 1888, p. 262, no. 91.



75. Kadyn Khan, in the wall of the Khan. Bomos or stele of bluish limestone, cut away in front and on sides. H., 1·33 ; w., 0·65.

Αὐρ. Δαδης κὲ Δό-
μνα ἡ γυνὴ αὐτοῦ
Παυλείνη κὲ Οὐενούσ-
τη κὲ Σαβείνη τέκνοις
γλυκυ(τά)τοις μνήμης
χάριν leaf κὲ αἰ-
αυτοῖς ζῶντες

Published, *C.I.G.*, 3987 ; *Ath. Mitt.*, xiii. 1888, p. 270, no. 134.

76. Serai önü. Round pillar concealed below. H. (visible), 0·97 ; diameter, 0·41 ; letters, 0·025 to 0·04. The inscription is close to the top.

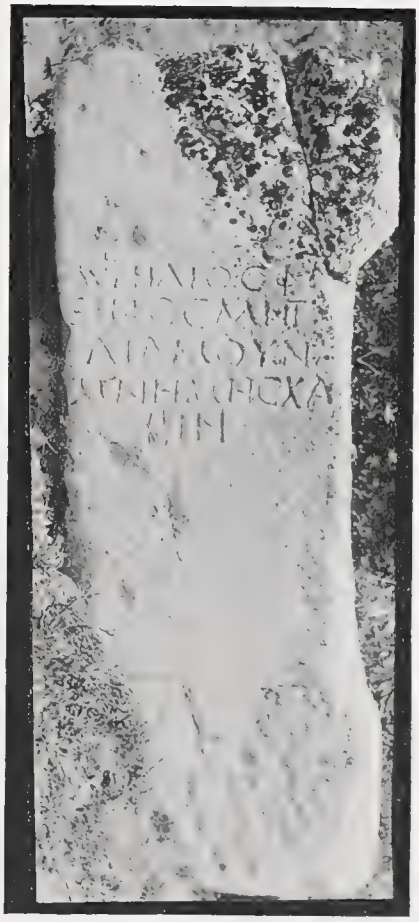
Αὐρ. Ποντικὸς Κ-
οιρίλλω τῷ ἰδίω
πατρὶ κὲ μητρὶ Μα-
τρώνη μνήμης χά-
5 ριν

77. Serai önü. Bomos of bluish limestone, defaced above and below. H., 1·12 ; w., 0·36 ; th., 0·30 ; letters, 0·015 to 0·04. The inscription is carved at the top of the shaft.

Αὐρ. Προκλιανὸς
Μείρου κὲ Δα-
δας Ἀπολλω-
νίου θείω Ἀγ-
5 ωνι μνήμ-
ης χάριν

L. 4f. Possibly Ἄγνων (or Ἄγρων) is intended ; neither is on the stone.

78. Serai önü, in the eastern cemetery. Bomos of bluish limestone. H., 1·15 ; w. top (when complete), 0·51 ; shaft, 0·37 ; th., 0·35. The moulding of the top is cut away on the l.



Αὐρήλιος Φ[ιλ-
εῖνος μητ[ρὶ
ἰ](δ)ίᾳ Μουνᾳ
μνήμης χά-
ριν

L. 3. For Αἰ]λίᾳ there is scant room.

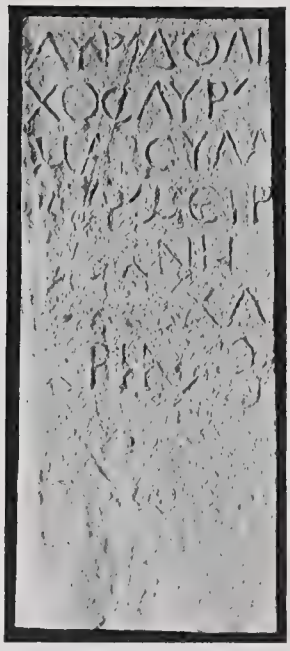
79. Serai önü, in the eastern cemetery. Bomos of bluish limestone. H., 1·11 ; w. top, 0·54 ; shaft, 0·39 ; th., 0·34. On the shaft an arched *aedicula* with *acroteria* containing figures of two boys.

Αὐρή(λ)ιος Ἄττας
καὶ Κυρία τέκνε
Φιλοκυρίῳ κὲ Γᾳ-
ΐῳ μνήμης χά-
ριν

L. 1. Λ is carved as Δ.

L. 2. The final ϵ is clear. Understand τέκνοις.

80. Serai önü, in the eastern cemetery. Bomos of bluish limestone. H., 1·08; w. top, 0·54; shaft, 0·40; th., 0·35; letters, 0·025 to 0·03. After PIN in l. 6, a leaf; below the inscription, a large leaf.



Αὐρ. Δόλι-
χος Αὐρ.
Μαρ̣υλα
κα]ὶ Αὐρ. Μείρ.
ω] μνή-
μη]ς χά-
ριν leaf

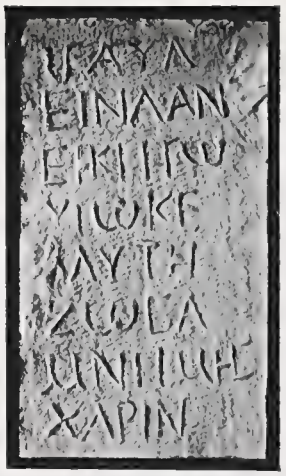
Published *Ath. Mitt.*, xiii. 1888, p. 271, no. 137, with Μαρσυμα in l. 3, which has found its way into Sundwall's list *Einheim. Namen*, p. 144. The name may be Μαρ̣υλα or Μαρσυλα (cf. *J.R.S.*, xiv. 1924, p. 38, no. 21), almost certainly the former.

81. Meidan, in the wall of a house. Tablet of bluish limestone, with panel, broken below. H., 0·45; w., 0·49; th., 0·21; letters, 0·025 to 0·04, w. of panel, 0·38.

ΑΥΡΟΙΕΝΤCΙΩC
ΙΤΙ ἀνέστησα⟨ι⟩ τὸν
τίτλ(ο)ν Ἐπαγά-
θω τῶ ἀδελφ-
ὧ μου ἅμα τῶ ἀ-
νδρί] μου Γαΐω

The lettering of this inscription is good, the composition atrocious. In l. 3, O is carved as K. L. 1 must contain the name of the wife of Gaius, who made the dedication along with her husband. Σ̣ω̂σπι(ς) may be her father's name.

82. Ladik, in the cemetery. Roughly shaped bomos of bluish limestone, the moulding cut away in front above and below. H., 1·35; w. top, 0·56; shaft, 0·42; base, 0·50; th., 0·48; letters, 0·03 to 0·04. The inscription is in a panel: h., 0·47; w., 0·22.



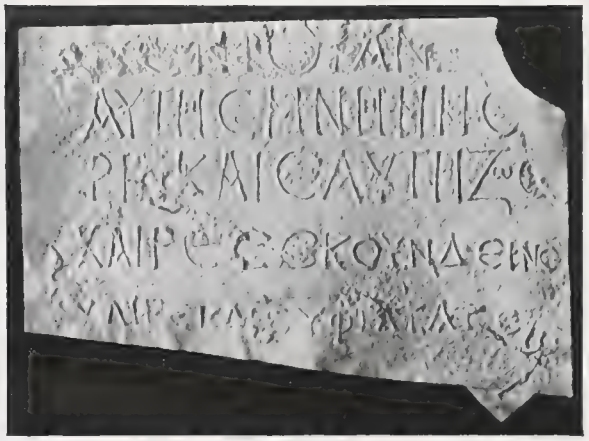
Παυλ-
εῖνα Ἀν-
εικήτω
υἱῶ κὲ
ἑ]αυτῆ
ζῶσα
μνήμης
χάριν

83. Ladik, in the wall of the cemetery. Stele of bluish limestone, with flat pilasters, broken above. H., 1·12; w., 0·61; th., *ca.* 0·28; letters, 0·02 to 0·04; w. of panel, 0·34, tapering to 0·25 at the bottom; h. of panel above bottom of stone, 0·36.

. . . . . ς
?Ἀριστο]κλέους
. . . . .]νη γυναι-
κὶ ἀϊμνήστω
καὶ ἑαυτῶ μνή-
μης χάριν

Six letters are lost in l. 2, and five in l. 3: perhaps Παυλί]νη.

84. Ladik, in a lane. Bomos of bluish limestone, broken across the shaft. H., 0·65; w. shaft, 0·485; base, 0·61; th., 0·41; letters, ll. 1, 2, 3—0·0425; ll. 3, 4—0·035 to 0·02.



. . . . [ἀνέστη-]
σ]εν τῶι ἀνδ[ρὶ
αὐτῆς μνήμης [χά-
ριν καὶ ἑαυτῆ ζῶσ[α
χαῖρε Σεκουνδεῖνε
χαῖρε καὶ σύ, φίλτατε leaf

L. 5. We should expect φιλτάτη.

the bomos, and ends 0·30 m. from the bottom.

σῆμα τόδ' ἔστη|σ]αν αἰώνιον οἶ|κον ἑαυτοῖς Παρ|θέ[ν]ις καὶ Λαδίκε[ια || ζῶντ[ες] ὁμοφρ[ο|σύνη ἡ [μὲ]ν Καισ[α|ρείας π[άτ]ρης ὁ δ[è | Λαοδι[κε]ίας | εἰ δέ τις τῶ τ[ά||φω ἕτερον το[λ|μήσει κηδεῦσ[αι | προστείμου τ[α|μείω δώσει *

Ll. 4, 5. The name is almost certainly Παρθένι(ο)ς. If the line ⁄⁄ΘΕΜΙCΚΑΙΛΑΔΙΚΕ⁄⁄ published as no. 42 in *Ath. Mitt.*, xiii. 1888, p. 247 is an independent inscription, and not a marginal note on no. 41 printed separately in error, it must refer to a different pair.

L. 13. The amount of the fine was apparently not engraved.

Published *Ath. Mitt.*, xiii. 1888, p. 246, no. 41.

85. Ladik, in a fountain. Bomos ? of bluish limestone. H., 1·50 ; w., 0·42 ; letters, 0·025. The inscription begins 0·20 m. from the top of the stone. Below the inscription, an eagle, in flight, carrying an object (garland ?) in its talons. The moulding above and below is cut away, and a recess for a drinking-cup has been cut under the eagle.

Μενεκλῆς Στράτω-
νι τῶ ἀδελφῶ

Cf. no. 155.

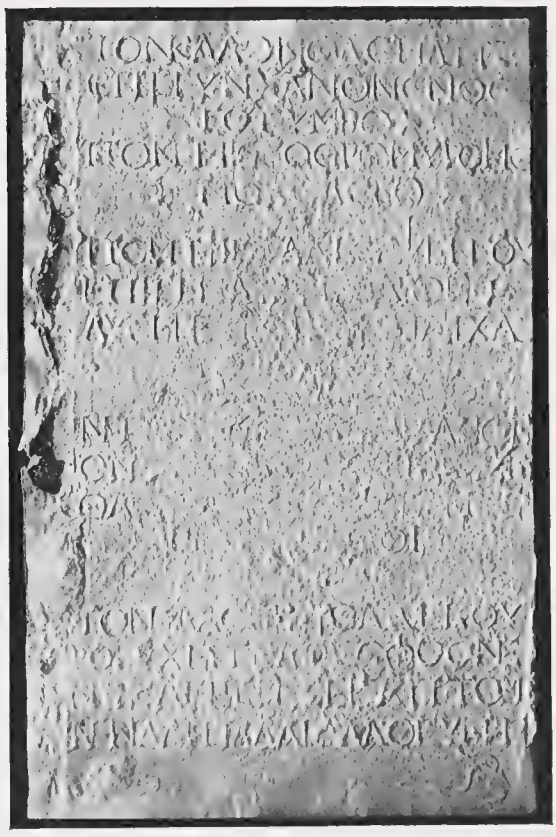
86. Ladik, in the cemetery. Bomos of bluish limestone. H., 1·42 ; w. shaft, 0·38 ; th., 0·44 ; letters, 0·03. The inscription begins 0·62 m. from the top of The top is defaced and the base moulding

87. Ladik, in the wall of a mosque. Bomos ? of bluish limestone, defaced all round. H., 0·59; w., 0·27; letters, 0·025 to 0·035.

Πάνφιλος
Γηροπόλεος
Πρόκλη ἀδελ-
φῇ μνήμης χά-
ριν

L. 2. For the name Geropolis cf. no. 96.

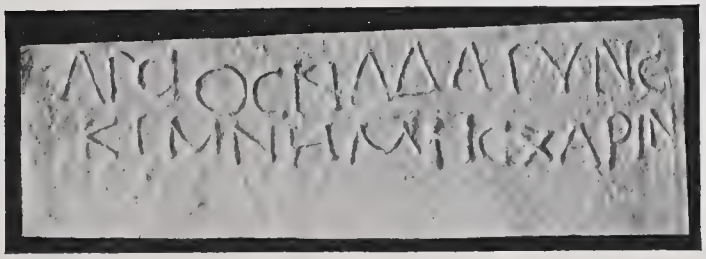
88. Ladik, in the wall of a mosque. Bomos of bluish limestone, defaced above and below. H., 1·37; w., 0·51; th., 0·46; letters, 0·175; h. of panel, 0·60; w. of panel, 0·34. The inscription is in the panel; there are two leaves below the last line.



τὸν καλὸν ὧδε πατὴρ ⟨Ε⟩
Ἐπιτύνχανον ἔνθε-
το τύμβω
Πομπήις γοερῶ μυρόμε-
νος ἐλέγω
Πομπήις τάδ' ἔ[γρ]αψεν ἑοῦ
ἐπὶ σήματι παιδός
. . . . . .
. . . . . .
. . . . . .
. . . . . .
. . . . . .
τὸν καλὸν ἐνθάδε κοῦ-
ρον ἔχει τέλος ὦ Φθόνε
νεικᾶς ἔσβεσες ἁπτομέ-
νην λαμπάδα καλλοσύνης
leaf leaf

L. 8. This line begins with ΛΥΓΗ or ΛΥΣΗ (the Σ having a short lower bar); not with ΛΥΠΗ. The next three letters appear to be ΕΥΣ, and the last seven to be ΠΑΙΔΙΧΑ. L. 10 begins with ΝΗΠ in ligature, followed by Ε (*νηπε[νθής*), and ends with]*καριος*. L. 11 begins with ΟΝ▨Τ and ends with C, possibly preceded by Υ. L. 12 begins with ΘΛ▨Δ and ends with ΣΗΤΩ. L. 13. The first letter is perhaps M, the second is O, the last four are ΛΟΟΙ.

89. Ladik, in a wash-house. Bomos of bluish limestone. H. (visible), 1·52 ; w. top, 0·74 ; shaft, 0·58 ; th., 0·57 ; letters, 0·025 to 0·03. Above the cornice, a spindle and distaff.

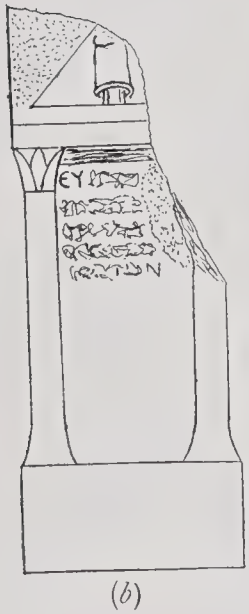


'Αρεος Ναδα γυνε-
κὶ μνήμης χάριν

L. 1. The reading APEOC is certain.

90. Kadyn Khan, above the gate of the Khan. Limestone bomos. H. ca., 0·70 ; w. ca., 0·35. On the shaft two males and one female. Read with the glass.

. . . . .
ἀνδρὶ ἀ-
νέστησ[α
μνήμης χάριν



(*b*)

(*a*)

Εὐδαίμ[ων καὶ
'Αλεξαν[δρία
Ζοηδι τῇ ἰ[δία
θρεπτῇ μνή[μης
χάριν

91. Ladik, in a garden wall. Stele of blue limestone, broken above and on the r. H., 1·50 ; w. (shaft, when complete), 0·55 ; th., 0·29 ; letters, 0·03. In the pediment a female ? figure.

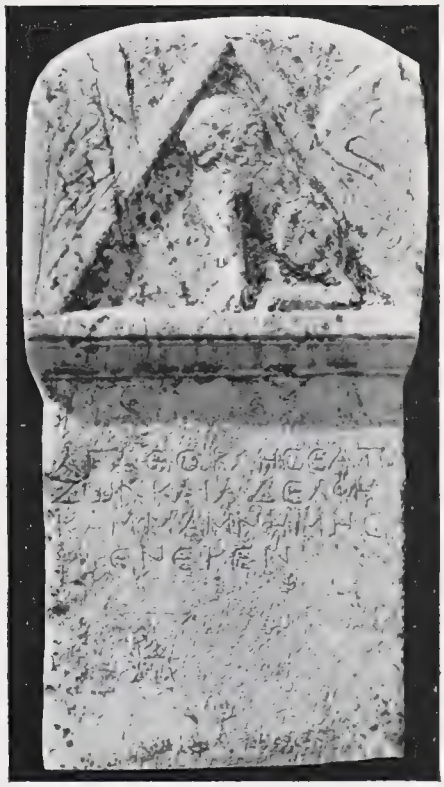
L. 3. With Ζοηδι cf. Γηδι no. 263.

Published, *Ath. Mitt.*, xiii. 1888, p. 269, no. 130.

92. Ladik, in the cemetery. Bomos of bluish limestone. H. from bottom of pedestal, 0·90 ; w. top, 0·62 ; shaft, 0·47 ; th., 0·43. The base is concealed. On the front of the shaft, in relief, a male and a female figure, standing on a pedestal.

Εὐτύχης κα[ὶ Ἀπολ-
λωνία (α)ἰατοῖς ζῶντες
μνήμης χάριν

L. 2. The first α of αἰατοις (ἑατοῖς) was omitted by haplography.



93. Ladik, in the cemetery. Stele of white marble. H. (visible), 0·92 ; w. top, 0·47 ; shaft, 0·43 ; th., 0·25. On the shaft, below the inscription, a basket and spindle and distaff. Above, a pediment with *acroteria* decorated with palmettes, containing a lion facing l.

Ἀγαθοκλῆς ἑατῶ
ζῶν καὶ ἀδελφῆ
Καμμα μνήμης
ἕνεκεν

For the Phrygian or Anatolian name Kamma cf. Plutarch, *De mul. virt.*, 20 ; *Amat.*, 22, and see Ramsay, *Historical Commentary on Galatians*, p. 87 ff.

It occurs in the following inscription (93*a*), copied by Calder in a fountain at Baghrigurt Yaila (cf. no. 72) in 1908. Below the inscription, a spindle and distaff. Μανης Ὀ|ρέστου Κ|αμμα γυ|ναικὶ καὶ || ἑαυτῶ ζ|ῶν μνή|μης χάρ|ιν.

Published, *Ath. Mitt.*, xiii. 1888, p. 265, no. 106.

94. Ladik, in the wall of the cemetery. Stele of bluish limestone, broken above, on the right, and below. H., 0·32 ; w., 0·59. On the l. border, a spindle and distaff. Below the inscription, a garland (?) in a sunk medallion, with raised border.

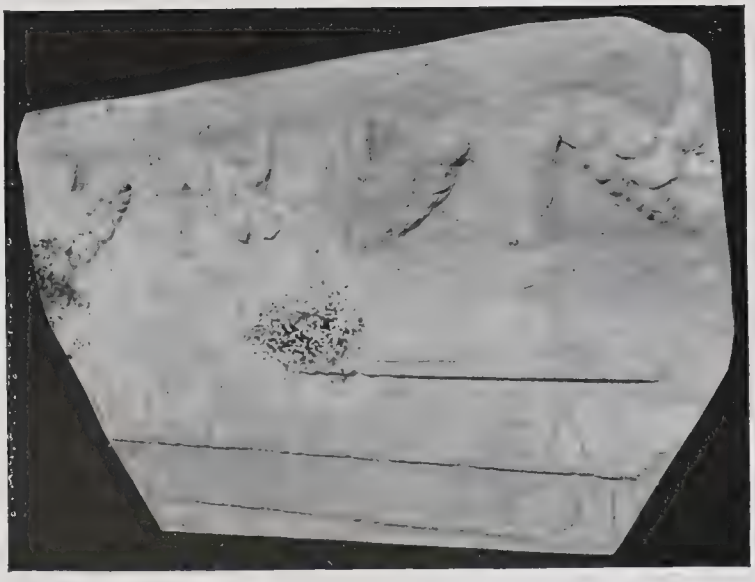
. . . . . .
καὶ Νέαρχο[ς
καὶ Μητρόβιο-
ς Εἰτιγα πατρὶ κ[αὶ
Κακει μητρὶ ζώσ[η
μν ήμ-
ης χάρ [ιν

The alignment does not enable us to decide between Μητρόβι[ος | Σειτιγα and Μητρόβιο|ς Εἰτιγα, and in inscriptions of this class the rule that a word should end with the end of a line, does not apply. Only a fresh instance can decide between 'Seitigas' and 'Eitigas.' The latter could be explained as a familiar form of Ἰθυγένης.

95. Ladik, in doorstep of house. Cornice of bluish limestone with bulls' heads and garlands. H., 0·67 ; w., 1·12[1] ; letters, l. 1, 0·075 ; l. 2, 0·06.

In l. 1, the tip of a horizontal bar survives at the beginning.

[1] The copy has '12,' which is doubtless a slip either for 1·12, or for 1·20.



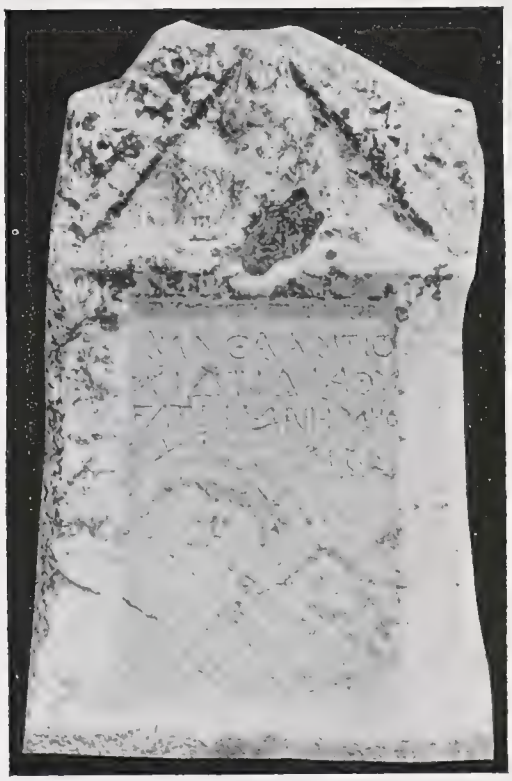
. . . . ιος Ἀγάθων ἐ(α)υτ[ῶ . . . . . καὶ τῆ δεῖνι
ζ]ώση καὶ τοῖς πρότ[ερον κεκηδευμένοις ?

96. Ladik, in the cemetery. Stele of bluish limestone, broken above and below. H., 0·80 ; w. top, 0·52 ; shaft, 0·51 ; th., 0·25. Above, a pediment flanked with palmettes, containing a twelve-leaved rosette. Below the pediment, a bud, between two coils joined by a double band passing below it.

Ἄτταλος
Γηροπόλει τῶ υἱῷ

For the decoration cf. no. 155.

For the name Geropolis cf. no. 87 and the following inscription (96a) copied at Ladik by Calder in 1908 "on a stele broken below" : Γηρόπολις | Πιατερου | Μανια γυν|αικὶ μνήμ||[ης χά]ριν. For Πιατερος cf. *Ath. Mitt.*, xiii. 1888, p. 263, no. 97.



97. Ladik, in the cemetery. Stele of bluish limestone. H. (visible), 1·02 ; w. top, 0·59 ; shaft, 0·56 to 0·65 ; th., 0·33. In the pediment, flanked by plant-decoration, a female figure, standing, and a basket. L. 4 is carved on either side of a six-leaved rosette, in relief.

Μνεα Ἀντιο-
χίδι ἰδία θυ-
γατρὶ μνήμης
χάριν

Published, *Ath. Mitt.*, xiii. 1888, p. 269, no. 126.

98. Ladik, in the cemetery. Stele of bluish limestone. H. (visible), 0·90 ; w. top, 0·53 ; shaft, 40·9 ; th., 0·27 ; letters, 0·04. In the pediment, a ring in relief.

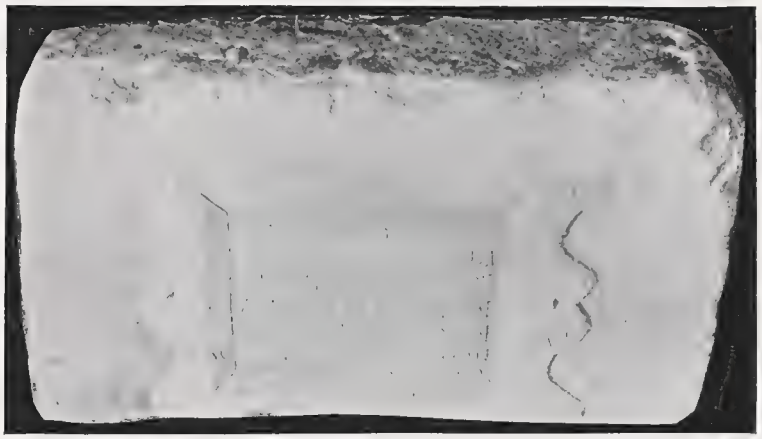
Ἐπίκτητος
ἑαυτῷ
ζῶν μνί-
ας ἕνεκε-
5 ν

99. Ladik, in the cemetery. Bomos of bluish limestone. H. to bottom of shaft, 0·72 ; w. top, 0·43 ; shaft, 0·35 ; th. top, 0·37 ; shaft, 0·29. In an arched *aedicula* on the shaft traces of two figures, defaced. On the r. border of the *aedicula*, a spindle and distaff. The r. side is worked, the l. side and the back rough.

Στάχυς Ἀσ-
πασία συν-
βίω γλυκ]υτάτη
καὶ σεμνοτάτη
5 μνήμης ἕνεκα
καὶ ἑαυτῷ ζῶ]ν

Part of ll. 3 and 6 has been deliberately effaced.

100. Ladik, in the cemetery. Block of blue limestone, with *tabula ansata*. H., 0·69; w., 1·16; th., 0·30.



Eucarpus buried his wife Valentilla, and also Kallippos, whose relationship to him is not defined.

L. 2. The form μεγακυδοῦ is certain; cf. εὐτύχου in no. 218. Kallippos was a βουλευτής of Laodicea. L. 3. τανηλεγέως sc. Θανάτου, "the stretcher."

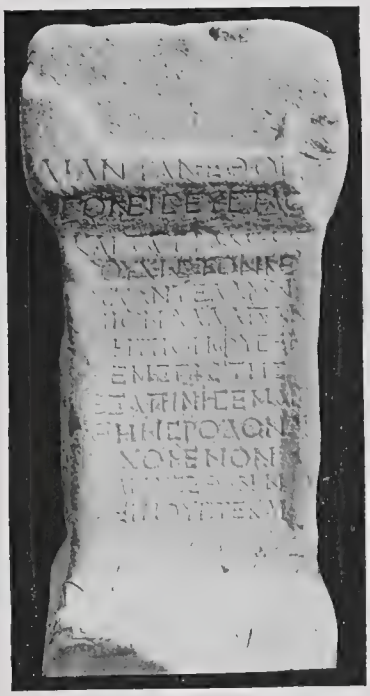
εὖ με πάτρης ῥέξαντα διὰ βουλῆς
μεγακυδοῦ παῦσε
τανηλεγέως μοῖρα βιησ-
αμένη Κάλλιππος
δ' ὄνομ' ἦα· τεῖσεν δ' ἐ-
μὲ τῆδ' ἐνὶ θήκη Οὐαλέντιλλαν
ἄλοχον κεδνὴν γεγαυῖαν
ἐσθλὸς ἀνὴρ Εὔκαρπος
ἑὸν κῆδος κτερεήξας

Published, *Revue de Philologie*, xlvi. 1922, p. 120, no. 3.

101. Ladik, in a garden. Stele of bluish limestone. H., 0·93; w. top, 0·37; shaft, 0·33; base, 0·39; th., 0·20. In a pediment, with *acroteria* and borders of foliate decoration, a boy in the centre, with girls and baskets on either side.

Χελείδων
Σωτάδη
καὶ Εἱππο-
δαμεία
καὶ Ἐπι-
κτήσει
τέκνοις
μνήμης
χάριν

The name Chelidon occurs on a Christian or Jewish inscription of Laodicea (*Ath. Mitt.*, xiii. 1888, p. 260, no. 83).



102. Ladik, in front of a mosque. Bomos of bluish limestone, H., 0·88 ; w. top., 0·42 ; shaft, 0·32 ; base, 0·38 ; th., 0·26. The sides have cornices like those in front ; the back is unworked.

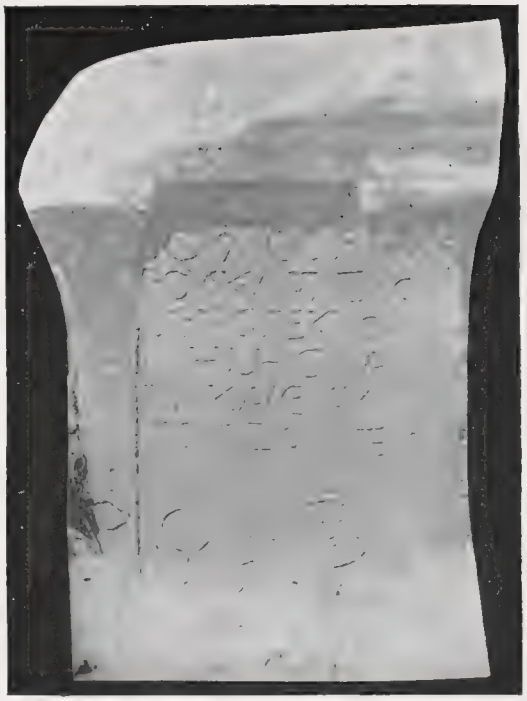
Αἴανταν ἔθομ[εν
γονεῖς Εὐστάθ[ις
καὶ Τατιανή leaf
οὐχ ὡς τὸν μέ-
5 ⟨με⟩γαν Τελαμών-
⟨ν⟩ιον ἀλλὰ πάνυ
νήπιον φύσεως
δὲ μεγίστης
ἐξαπίνης ἐμάρ[φ-
10 θη ὡς ῥόδον ἀρ-
χόμενον
καί λύ(πη)σε θανὼν
ξείνους τε καὶ
ἀστούς

The carelessness of the engraver in ll. 5 and 6 prepares us for his omission of two letters of λύπησε in l. 12. At the end of l. 2 there is space for two letters ; the name is Eustathios. Ll. 4, 5, was τόν με μέγαν intended ?

103. Ladik, in the cemetery. Stele of bluish limestone, converted into the tombstone of Hafus Hodja. H. (visible), 1·00 ; w., top, 0·60 ; shaft, 0·57 ; th., 0·31. Below the inscription, a basket (defaced) and spindle and distaff. Traces of the moulding which flanked an arch or pediment survive on the l.

Λούκις Κλευ-
πάτρα τῇ ἑαυτο-
ῦ μητρεὶ καὶ πατ-
ρ[ὶ] ζ[ῶ]ντι μνή-
5 μης χάριν

104. Ladik, in the cemetery. Limestone stele, broken above. H. (visible), 0·62 ; w., top, 0·50 ; shaft, 0·43 ; th., 0·22 ; letters, 0·03. The base is concealed. Below the inscription, a spindle and distaff, and a wheel showing the rim, seven spokes, axle, and axle-hole.



Ἰούλιος Μεί-
ρου καὶ Τάτεις
Μείρω τέκνω
μνήμης χά-
ριν καὶ ἑαυ-
τοῖς ζῶντες

Julius, son of Mirus, was probably a wheel-wright.

105. Ladik, in the bridge over the stream on the Konia road. Stele of white marble. H., 0·68 ; w., 0·43 ; th., 0·21. In a pediment with defaced borders a geometric pattern which probably surrounded a rosette in relief (defaced). Below the inscription a spindle and distaff, partly defaced, and a basket.

Γλύκων καὶ Λωρετία
Πρείμα μητρεὶ
μνήμης ἕνεκεν

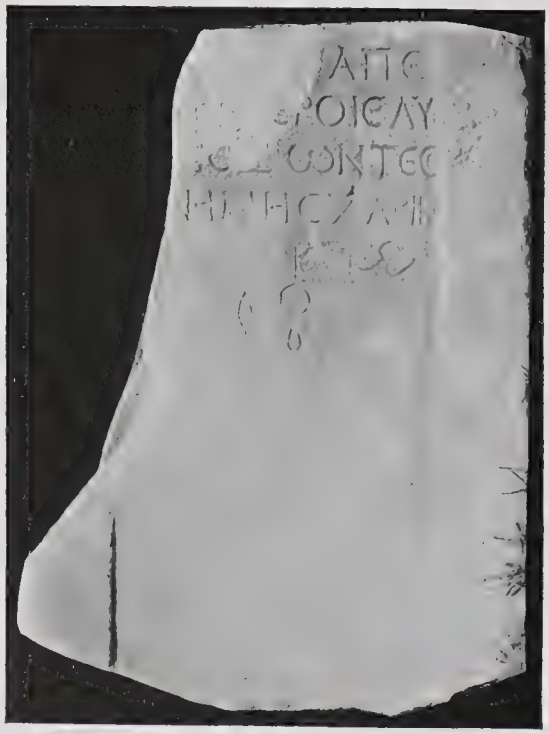
Published, *Ath. Mitt.*, xiii. 1888, p. 272, no. 141.

106. Ladik, in the bridge over the stream on the Konia road. Stele of bluish limestone. H., 0·71; w., 0·61; th., 0·28. The stele is broken above, and the borders have been defaced. Below the inscription, a spindle and distaff, and a basket with two bunches of grapes hanging over its sides.

. . . . . [τ-
ῆ ἑαυτοῦ γ-
υναικὶ μνή-
μης ἕνεκε

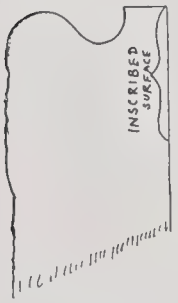
107. Ladik, beside the bridge over the stream on the Konia road. Block of bluish limestone. H., 0·94; w., 0·69; th., 0·28; w. of panel, 0·445. Below the inscription, a spindle and distaff between two leaves, that on the l. partly broken away. The block (Fig. *a*) is complete at the top. Fig. *b* shows the upper part of the stone, in section.

. . . . . ἀπε-
λεύθ]εροι ἑαυ-
το]ῖς ζῶντες
μ]νήμης χάριν



(*a*)

Before A in l. 1 the lower tip of C or Є survives. If the moulding at the top of the stone is contemporaneous with the inscription, the latter must have begun τῆς (or τοῦ) δεῖνος ἀπελεύθεροι . . . . But the moulding may date from a later use of the stone in a building.



(*b*)

108. Ladik, in the cemetery. Stele of bluish limestone, the top concealed. H. (visible), 0·85 ; w., 0·62 ; th., 0·34 ; letters, 0·035 to 0·05. On the shaft, in an arched *aedicula* with *acroteria*, a male and a female figure.

Ἔρως Σερ-
γιανοῦ Φ-
λαουία γυ-
ναικὶ] καὶ
. . . . . .

Published, *Ath. Mitt.*, xiii. 1888, p. 246, no. 39.

109. Chaldere, in the steps of an *oda*. Rude limestone stele with an incised line on the l., broken above l. 1, and otherwise defaced. H., 1·01 ; w., 0·49 ; th., 0·19 ; h. of inscription, 0·42 ; w. of inscribed surface, *ca.* 0·37. The inscription was copied by Calder in 1908 and revised in 1911. In 1925 only a few traces of the inscription remained ; the stone was measured.

Πρίαμο[ς
καὶ Φαυστ-
ῖνα ἡ σύμβιος
αὐτοῦ ἰδίω
υἱῶ Ἀρουιαν-
ῶ καὶ ἑαυτοῖς
ζώντεσσιν
μν]ήμης χάρι[ν

L. 7. Priam was a reader of Homer. Or is CIN a mistake for MN ?

110. Ladik, in the cemetery. Stele of bluish limestone. H. to bottom of fruit-basket, 1·00 ; w., 0·53 ; th., 0·28. The base is concealed. On the shaft, a basket with two bunches of grapes, in high relief. Above, a pediment with *acroteria* with palmette decoration, containing a standing female figure.

Σιλουανὸς
Γη ἀδελφῆ
μνῆς χάριν

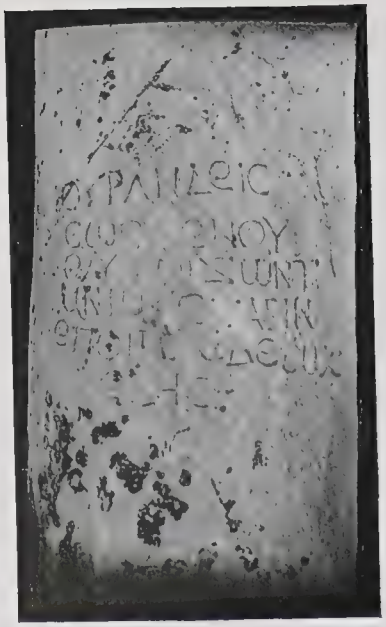
For the Anatolian name Ge or Ges, see on no. 435*a* ; for μνῆς, see on no. 213.

Published, *Ath. Mitt.*, xiii. 1888, p. 245, no. 36.

111. Dedeler, in the cemetery. Round pillar of bluish limestone, top concealed. H. (visible), 1·34 ; diameter, 0.52 ; h. of inscription, 0·34 ; letters, 0·0375 to 0·04.

Οὐρανιδεις
Σωσθένου
ἑαυτῶ ζῶντι
μνήμης χάριν
ἐποίησε δὲ Σωσ-
θένης

The father of the dedicator was perhaps the λατύπος who executed the memorial ; but cf. no. 58, where *ἐποίησε τὸν βωμόν* clearly means ' erected the memorial.'



112. Meidan, in the wall of a courtyard. Bomos of white and gray coarse-grained marble, broken above. H., 1·11; w. shaft, 0·65; base, 0·76; th. shaft, 0·59; base, 0·64; letters, 0·03 to 0·035; w. of panel, 0·43. The inscription is carved in a panel on the shaft, the bottom of which is m. 0·57 above the bottom of the stone.

. . . . . .
ς Πλούτωνο-
ς Μανια γυνα-
ικὶ καὶ Πρειου-
ι τῖ θυγατρὶ καὶ
ἑαυτῶ ζῶν-
τι μνήμης
χάριν

113. Meidan, in the cemetery. Stele of bluish limestone, broken above and below. H., 1·38; w. top, 0·79; shaft, 0·71; th., 0·38; letters, 0·03; w. of panel, 0·52. In a pediment flanked by palmette *acroteria* and a curvilinear design, the goddess, seated, facing r. towards a lion, seated, facing l. Their faces appear to touch. Below the inscription, a spindle and distaff.

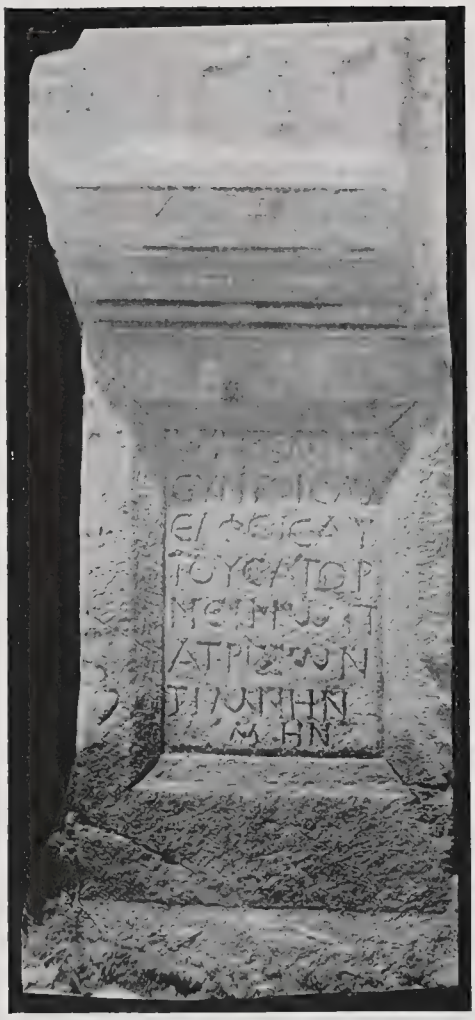
Μανης Ταγα αἱαυτῶ ζ-
ῶν καὶ Ἰουλία γυναικὶ ζώση
ἀνέ[σ]τη[σαν α]ὐτοῖς leaf

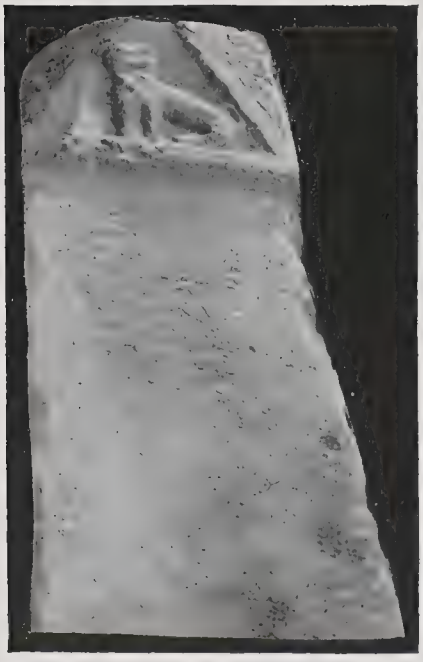
The name of Manes' father is Tagas, not Tatas. L. 3 was copied complete by Calder in 1908.

114. Meidan, in the oda. Stele of bluish limestone with pediment containing a male and a female figure. H., 1·36; w. top, 0·51; shaft, 0·48; th., 0·30; h. of

panel, 0·58; w. of panel, 0·28 to 0·33; letters, 0·025 to 0·04.

Παπας Δα-
μα Μιθρα-
δάτη υἱῶ
μνήμης
χάριν





115. Meidan, in a fountain. Bomos of bluish limestone, with the upper moulding cut away on the r. H., 1·69; w. top (originally), 0·58; shaft, 0·50; th., 0·545; letters, 0·03 to 0·04; h. of panel, 0·44; w. of panel, 0·295.

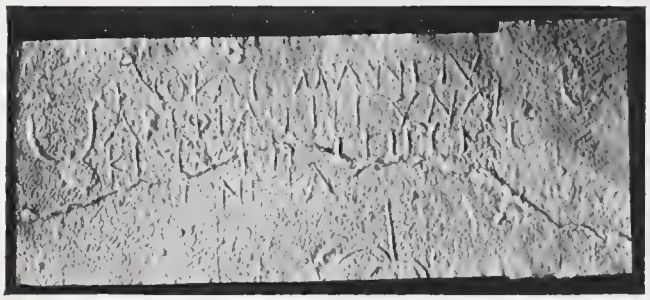
Μακεδὼν | σὺν τοῖς ἀδ|ελφοῖς αὐ|τοῦ Σατορ||νείνω
π|ατρὶ ζῶν|τι μνήν|μην

116. Kadyn Khan, high in the wall of the Khan. Stele of bluish limestone. H., 1·34; w., 0·44. Pediment flanked by foliate decoration containing a lion, seated, facing l.

Μᾶρκος Γαΐω τῶ | πατρὶ μνήμης | ἕνεκεν

117. Kadyn Khan, in the wall of the Khan. Plain limestone block. H., 1·62; w., 0·62; letters, 0·02 to 0·025. Under the inscription a basket and spindle and distaff, the tops of which appear in the impression. To r. and to l. of the inscription, crescents ? or ox-heads with horns ?

Γωκας Μανου
Ἀπφια τῇ γυναι-
κὶ φιλοστοργίας
ἕνεκα



In l. 1, Ω is clear and certain.

Published *Ath. Mitt.*, xiii. 1888, p. 266, no. 114. The name Gokas was correctly inferred by Sundwall *Einheim. Namen*, p. 120.

118. Kadyn Khan, in the wall of the Khan. Defaced stele of bluish limestone. H., 1·90; w., 0·45; letters, 0·03 to 0·04. Below the inscription, a spindle and distaff.

Νείκη γυνὴ
Στεφάνω ἀν-
δρὶ μνήμης
χάριν καὶ ἑα-
5 υτῆς ζώση

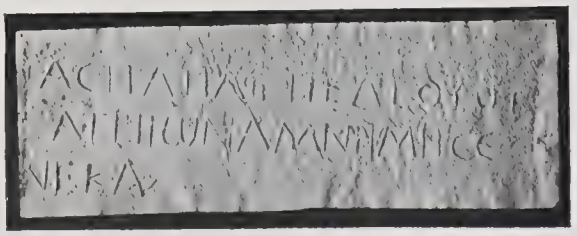
119. Kadyn Khan, in the wall of the Khan. Block of bluish limestone. H. ca., 1·64; w., 0·48; letters, 0·03 to 0·04. Below the inscription, a spindle and distaff.

Μᾶρκος Δο-
υδα θυγατ-
ρὶ μνήμης
χάριν καὶ γυ-
5 ναικὶ ζώσῃ
ἀνέστησεν

Published *Ath. Mitt.*, xiii. 1888, p. 264, no. 99.

120. Kadyn Khan, in the wall of the Khan. Block of bluish limestone, chiselled over in modern times. H., 1·90; w., 0·48; letters, 0·025 to 0·03. The inscription begins 0·42 m. from the top of the stone.

Ṭας Παπα τῇ ἑατοῦ θυ-
γατρὶ Ἴωνα μνήμης ἕ-
νεκα



Published *Ath. Mitt.*, xiii. 1888, p. 267, no. 115.

121. Kadyn Khan, in the eastern cemetery. Bomos of blue limestone. H. (to bottom of panel), 1·07 ; h. of top, 0·31 ; w. (shaft), 0·46 ; th., 0·34 ; h. of panel, 0·60 ; w. of panel, 0·34 ; h. of inscription, 0·26. The top of the altar has been defaced, or was originally left rough.

Παπας Μικι-
λου Δουδα
γυνεκὴ γλυ-
κυτάτη μνή-
μης χάριν καὶ
ἑαυτῶ ζῶν

Published, *Ath. Mitt.*, xiii. 1888, p. 265, no. 102.

122. Kadyn Khan, in the eastern cemetery. Stele of bluish limestone. H., 1·10 ; w. top, 0·41 ; shaft, 0·38 ; th., 0·25. Above, male figure in arched *aedicula*, surmounted by incised pediment. Below the inscription, a pruning-hook.

Φρόντων Μαρκια-
νῶ πατρὶ μνήμης
χάριν

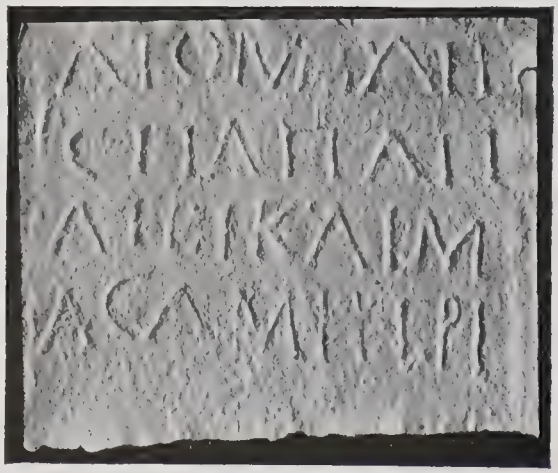
Published (as from Ladik), *Ath. Mitt.*, xiii. 1888, p. 268, no. 120.

123. Kadyn Khan, in the wall of the Khan. Bluish limestone stele, cut away on the r. and defaced above and at the sides. H., 1·46; w., 0·41. Below the inscription a garland with fillets.

Μανοσας Ο . . .
ΥΛΑΖ Πρόκλ[η γυ-
ναικὶ μνήμ[ης
χάριν καὶ ἑαυ[τῶ
ζῶντι

Ll. 1, 2. Probably Ο . . . υλαζ(ηνός) is an ethnic.

124. Kadyn Khan, in the eastern cemetery. Stele of bluish limestone, broken above, concealed below. H. (visible), 0·57; w., 0·45; th., 0·19; letters, 0·03 to 0·04. The inscription is carved between flat pillars which support a beam with zig-zag decoration.



Διομήδη-
ς Παπα π-
ατρὶ καὶ Μ-
ασα μητρί.

The inscription is complete.

125. Kadyn Khan, in the eastern cemetery. Bomos or stele of bluish limestone, broken above and on the left. H. (visible), 0·68 ; w., 0·39 ; th., 0·35.

μ . .
. . . ονιαν-
ῆ γ]λυκυτά-
τη] μνήμης
χά]ριν καὶ αἰ-
αυ]τῆ ζώση

In ll. 3, 4, the restoration . . ω γ]λυκυτά[τω] is equally possible.

Published, *Ath. Mitt.*, xiii. 1888, p. 267, no. 119.

126. Kadyn Khan, in the eastern cemetery. Bomos of bluish limestone, with its top buried. H. from bottom to top of shaft, 0·81 ; h. of base, 0·26 ; w. (shaft), 0·44, (base), 0·51 ; th., 0·44. On the shaft, between the two parts of the inscription, a pruning-hook, mattock, spindle and distaff, and basket.

Παπας Τιβίου καὶ Ἀ-
μια γυνὴ ἑαυτοῖς
ζῶντες leaf

ὃς δὲ τούτω τῶ μνή-
ματι κακὸν ὀρφαν(ὰ) τέ-
κνα λίποιτο χῆρον βί-
ον οἶκον ἔρημον

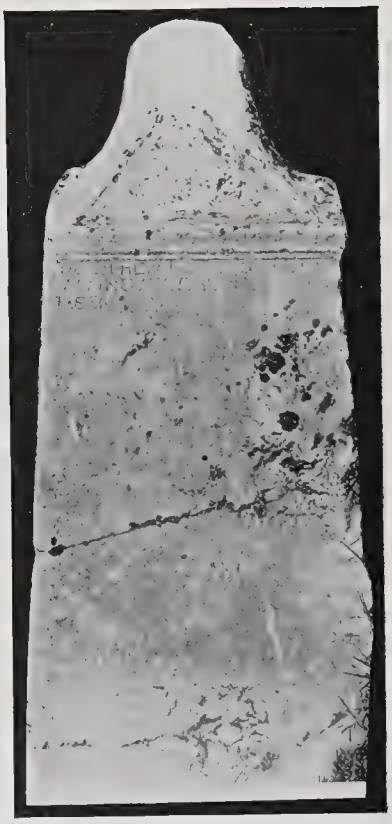
L. 5. The engraver omitted προσοίσει or ποιήσει after κακόν, and the last letter of ὀρφανά.

127. Kadyn Khan, in the central cemetery. Bomos of white marble, with its base buried. H. (visible), 0·85 ; top of shaft to top, 0·34 ; w. top, 0·39 ; shaft, 0·35 ; th., 0·42 ; letters, 0·025 to 0·04. On the shaft, an arched *aedicula* with *acroteria*, containing a male figure.

Ἰούβενις καὶ
Νεικομή-
δεια
Ἀρίωνι υἱῶ μν[ή-
μης χάριν

Ἰούβενις is probably the Latin *Iuuenis*, not, as Kretschmer, *Einl.*, p. 329, and Sundwall, *Einheim. Namen*, p. 91, take it, an Anatolian name.

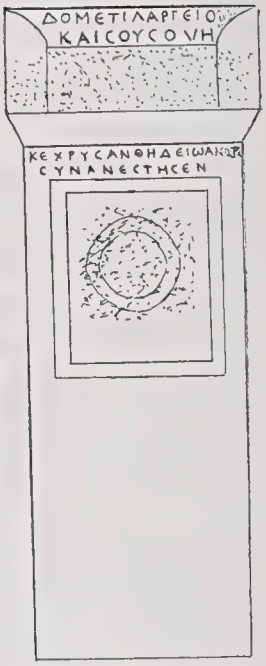
Published, *Ath. Mitt.*, xiii. 1888, p. 245, no. 35.



128. Kadyn Khan, in the eastern cemetery. Stele of bluish limestone. H. (visible), 1·46; w. top, 0·47; base, 0·53; h. of top, 0·47; th., 0·25. On the shaft, below the inscription, traces of two female figures, defaced.

Ὀρέστης καὶ Εὔτυχος ταῖς ἑ-
αυτῶν θυγατράσιν φιλοστορ-
γίας ἕνε(κεν)

L. 1. Εὔτυχος must be an error for Εὐτυχία or Εὐτυχίς.
L. 3. The last three letters were not engraved.
Published, *Ath. Mitt.*, xiii. 1888, p. 268, no. 123.



129. Kadyn Khan, in the western cemetery. Bomos of bluish limestone. H., 1·73; w. top, 0·68; shaft, 0·60; th., 0·39; letters, 0·025 to 0·035. Between ll. 2 and 3 of the inscription, the surface has been defaced. In a panel on the shaft, a defaced garland.

(*a*)

Δομετία Ἀργείο[υ | καὶ Σουσου Η | [2 to 4 ll. erased] |
κὲ Χρυσάνθη Δείω ἀν[δ]ρ[ὶ | συνανέστησεν

(*b*)

The erased lines probably contained θυγάτηρ αὐτῆς Δείω υἱῶ μ. χ. For Σουσου, fem., cf. no. 351. No. 269 may refer to the same family.

Published *Ath. Mitt.*, xiii. 1888, p. 270, no. 133.

130. Kadyn Khan, in the eastern cemetery. "Doorstone" of bluish limestone. H., 0·62; w., 0·53; th., 0·31. In the pediment, a circular shield and a sword. The door is broken across the upper panels.

Μανης Ῥατοφατη | τῶι υἱῶ

131. Kadyn Khan, in the wall of the Khan. Limestone stele. H., *ca.* 1·60; w., *ca.* 0·60. The stele has been defaced above and below.

Ῥούσων | Δουγμηι|ου ἀνέσ|τησεν ἑ||αυτῶ κα|ὶ γυναικὶ | μνή-μης | χάριν

The letter at the end of l. 2 is certainly I; the name is formed like Πομπήιος.

Published, *Ath. Mitt.*, xiii. 1888, p. 267, no. 116.

132. Kadyn Khan, in the wall of the Khan. Rude stele of bluish limestone. H., 0·80; w., 0·40. In an arched niche, a female bust. Lettering very rude.

Μανης Μανοσου
τῆ ἰδία μητρὶ μνή-
μης ἕνεκεν

Published, *C.I.G.*, 3989*h* = *Ath. Mitt.*, xiii. 1888, p. 266, no. 110. That Μανοσου is the mother's name (indeclinable) is shown by *ibid.*, no. 109: Σωσσονης | Μανοσου | ἀδελφῆ | καὶ Μανια μη||τρὶ ζώση μν|ήμης χάριν.

133. Kadyn Khan, in the courtyard of a house. Architrave of bluish limestone. Complete on r., above, and below ; broken on l. H., 0·31 ; w., 0·96 ; th., 0·58 ; letters, l. 1, 0·035 to 0·04 ; remainder, 0·02 to 0·03.

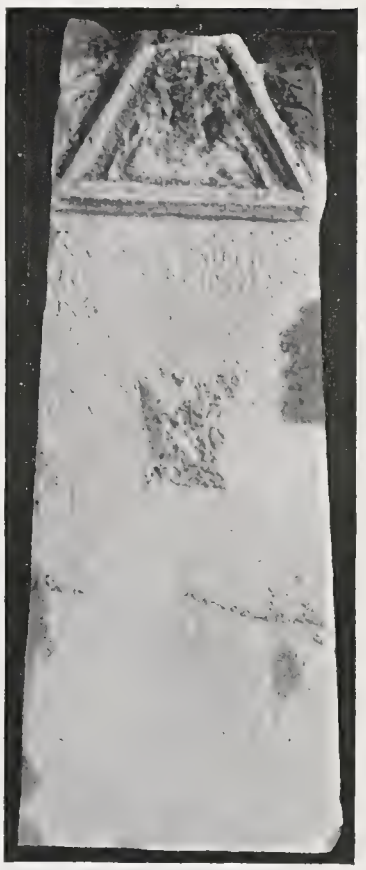
. . . ρου κὲ Δόμνα σύνβιος αὐτοῦ
vacat κὲ Ἀφειω Ἑρμιόνην μνημάφε[ι-
ον] . . . . . ΧΗ Υ τόπω κοιλάδι ὅμορος Μανης Τας
ΟΝΘΟΝΟΙΝΗΡΟΥΝΓΕΥΝΩΝΑ καὶ ἐλευθέραν
Ν εἰς δουλείαν δώσει εἰς φίσκ[ο]ν (δηνάρια) χείλια

L. 2. The restoration *μνημάφε[ιον* (cf. *C.I.G.*, 6707, Rome, A.D. 224) is not certain. L. 3. Perhaps [σ]ὺ[ν] *τόπω*, but the surface between H and Υ is uncut. L. 4, *init.* After part of a circular letter comes N or ΛΙ. The impression excludes *ἤλυθον*.

Published, *Ath. Mitt.*, xiii. 1888, p. 257, no. 73. The last line is not complete on the left side.

134. Kadyn Khan, serving as step in a house. Limestone stele. H., 0·60 ; w., 0·38 ; th., 0·21 ; letters, 0·025 to 0·03. The stone is broken above and below. An arched *aedicula* containing figures of two men and a woman, is supported on lateral pillars.

Μανης
Τα ὑῶ καὶ
Τα πατρὶ
καὶ Μανια
5 μ]ητρὶ . . .



135. Serai önü, in the wall of the western cemetery. Stele of bluish limestone. H., 1·12; w., 0·36 to 0·42; th., 0·27; letters, 0·0225 to 0·025. Above, in pediment (broken above) with high *acroteria*, a female bust, defaced. Below the inscription, a spindle and distaff, incised, and a basket in relief, defaced.

. .]*έων καὶ* Νεάρ|*χης* Μαμη *τῆ* μ|*ητρὶ μνήμης ἕ*|*νεκεν*

L. 1. Κρ]*έων* is consistent with the traces, but is not certain.

136. Serai önü. Rude limestone stele, broken on r. and below. H., 0·66; w., 0·31; th., 0·13; letters, 0·025 to 0·03. In an arch above, two busts, defaced.

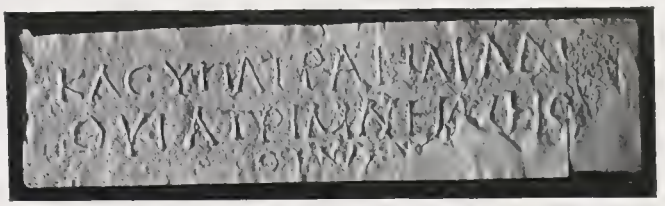
Τατεις Λευκ[*ίω*
τῶ ἀνδρὶ σὺ[*ν*
τ]*ῆ ἀδελφῆ μ*$^{\mu\nu\acute{\eta}}$*ῆ*[*ς*
ἕν]*εκεν* leaf.

L. 3. Perhaps Γη *ἀδελφῆ*. MNH is carved, in smaller letters, above the line.

137. Serai önü. Plain stele of grey limestone, broken below. H., 0·60; w., 0·60; th., 0·32; letters, 0·025 to 0·04.

The daughter's name is uncertain: a native name or an engraver's error for Ἡλιοδώρα? Or should we read Κλ. *ἡ* Δι(*ο*)δώ[*ρου*, leaving the daughter nameless? The *omega* at the end of l. 1 is certain.

Κλευπάτρα ΗΔΙΑΔΩ . .
θυγατρὶ μνήμης χ[*ά*
ριν



138. Kadyn Khan, in the wall of the Khan. Stele or bomos of bluish limestone broken above, defaced below. H., 0·79; w., 0·45. In a panel on the shaft, an arched *aedicula* with *acroteria* containing a male figure. To the l. of the *aedicula*, a mattock and a pruning hook.

Κλευπάτρα Λόνγ[ω ?
τέκνω γλυκυτάτω
. . . . . .

This inscription was not copied; the transcription has been made from the photograph. If the mark resembling Υ on the r. border (out of alignment) is a letter, we must read Λόνγ[ο]υ, which may be either the name of Cleopatra's father, or the name of the child (genitive for dative). As the name of the dedicatrix, Κλευπάτρα is more probable than Κλ. Εὐπάτρα. The inscription was probably continued on the base of the monument, now defaced.

139. Serai önü. Rough block of bluish limestone, with tablet, broken on l., top concealed. H. (visible) 0·51; w., 0·50; th., 0·27; letters, 0·045 to 0·05.

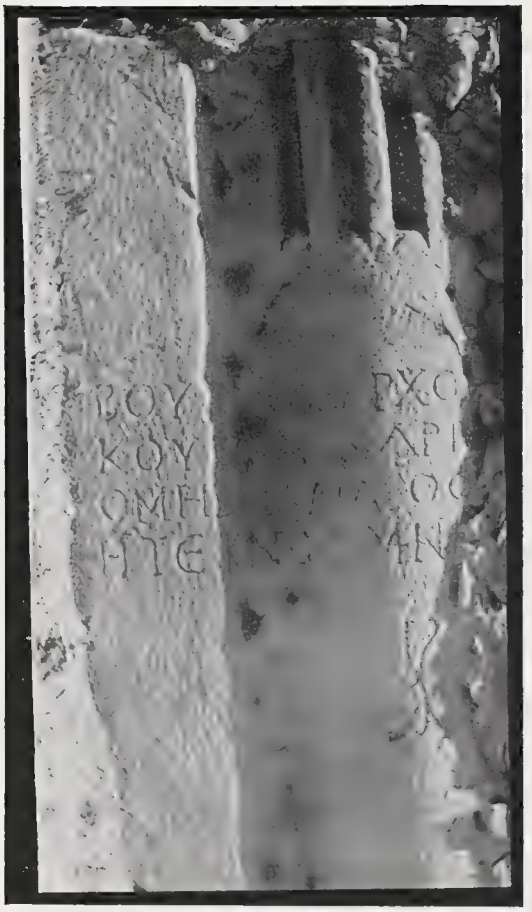
[. . . . Ἀπ-]
ο]λλώνυ-
μος [Ζ]όη
συ]μβίω γλυ-
κ]υτάτη μν-
ή]μης ἕνεκεν

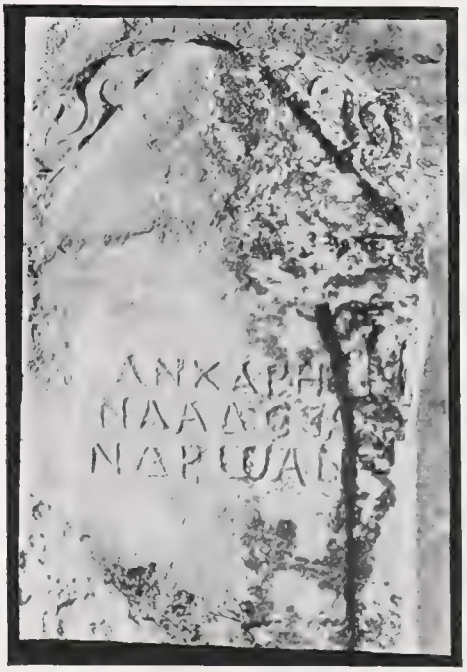
140. Serai önü, in the wall of the new mosque. Moulded block of bluish limestone. H., 1·35; w., 0·61; letters, 0·04. The block, which is concealed on the r. side, was probably part of a *heroon*. Below the inscription, on the r., a branch with leaves.

Βουλα Κλεάρχο[υ . . . . . .
Κουριλη ἀνδρὶ . . . . . καὶ Δι-
ομήδη καὶ ΛΙΟC . . . . . .
η τέκνοις μν[ήμης ἕνεκεν

L. 1. Βουλα: cf. nos. 48, 308.

In l. 3 Λ is clear: Καίλιος? The length of the lines is uncertain.





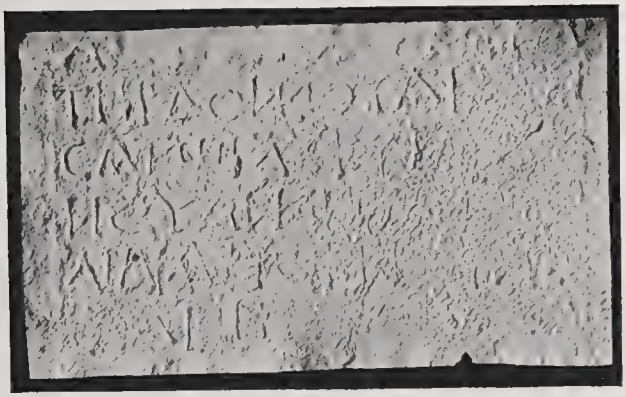
141. Serai önü, in the eastern cemetery. Stele of bluish limestone, broken below. H., 1·21; w., 0·47; th., 0·26; letters, 0·04. Above, a pediment with palmette *acroteria* and a course of curvilinear pattern. The pediment is empty. The figure shows the upper part of the stele.

Ἀνχαρη-
να Ἀλεξά-
νδρω ἀν-

The third word, ἀνδρί or ἀνέστησεν, was left unfinished.

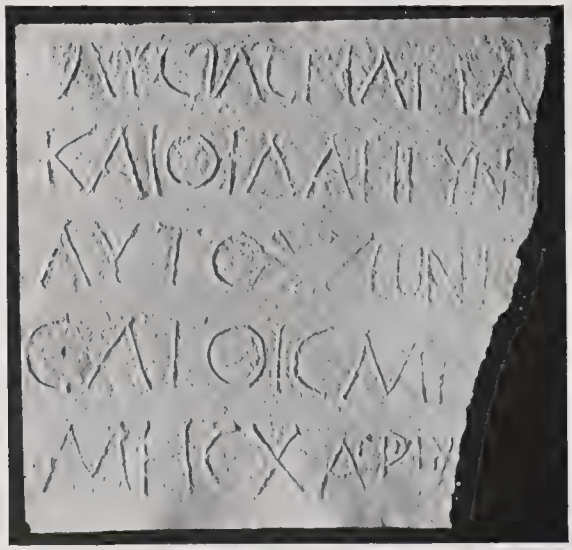
Published, *Ath. Mitt.*, xiii. 1888, p. 265, no. 105.

142. Serai önü, in the new mosque. Limestone block with panel, concealed below. W., 0·83 ; h. of panel (visible), 0·50 ; w. of panel, 0·50 ; letters, 0·025 to 0·035.



Α . . . . . α θυγά̣
τηρ Δόμνου ἀν[έ]στη-
σα τῶ γλυκυτά̣[τω
μου ἀνδρὶ [. . . . .
Αἰλιανῶ μνήμης
χ]άριν

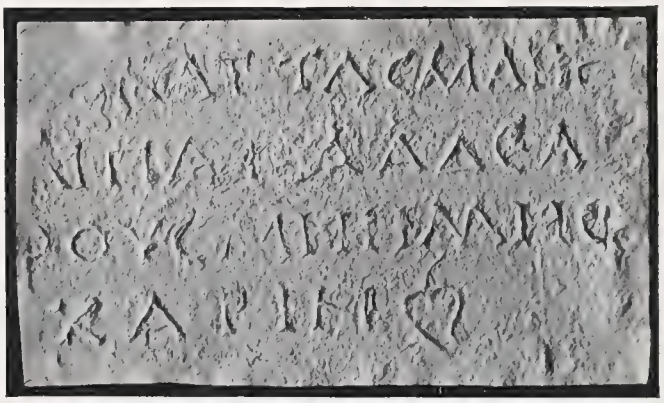
143. Serai önü, near the eastern mosque. Column of blue limestone. H., 2·90 ; diameter, 0·51 ; letters, 0·045 to 0·05. The inscription begins at the top of the column. The copy adds the letters missed by the impression on the r.



Λυσίας Παπα
καὶ Οἰδα ἡ γυνὴ
αὐτοῦ ζῶντες
ἑατοῖς μνή-
μης χάριν

L. 2. For Οἰδα cf. Sterrett, *W.E.*, no. 535.

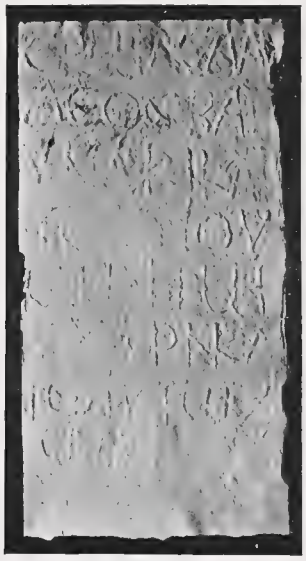
144. Serai önü. Stele of bluish limestone, broken above. H., 1·27 ; w., 0·48 ; th., 0·28 ; letters, 0·025 to 0·03. Below the inscription, a pruning hook, hammer ? and a curved line.



. . . . . [ἀνέστη-]
σ]ẹν Ἄττας Μανη
κ]ạὶ Παπα ἀδελ-
φοὺς μνήμης
5 χάριν leaf

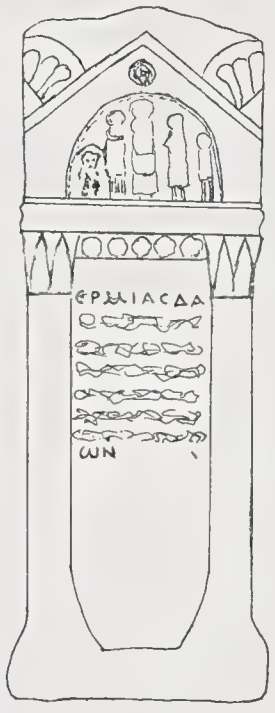
Ll. 2, 3. ἀδελφούς appears to be a mistake for ἀδελφοῖς ; cf. τέκνους in no. 145.

145. At a well 1 mile west of Kavakly Punar. Stele of bluish limestone. H., 1·37 ; w. top, 0·47 ; shaft, 0·45 ; th., 0·15 ; letters, 0·035 to 0·05. Above, an arch inside a pediment with palmette side-pieces containing five figures. Between the top of the arch and the point of the pediment, a circular boss. The stele lies under a large stone built into the well-head, and the impression (fig. *a*) was made with the finger. Fig. *b* gives a rough sketch of the stele, drawn to scale.



(*a*)

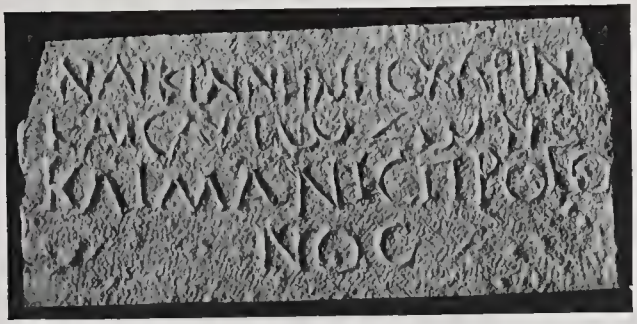
Ἑρμίας Δα-
δεος Βα γ-
υναικὶ καὶ
τέκνου-
5 ς μνήμη-
ς χάρ(ι)ν κα-
ὶ ἑαυτῷ ζ-
ῶν



(*b*)

L. 4. τέκνους, cf. nos. 144, 279.

146. Osmanjyk, in the wall of the mosque. Stele of bluish limestone. H., 0·64; w., 0·49; letters, 0·025. Above, in a pediment, supported on side pillars, a male and a female figure, and a basket. The inscription began on the architrave, now defaced.



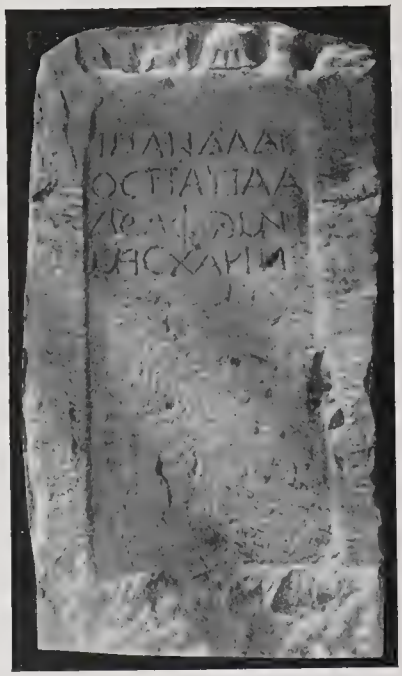
(*a*)

(*b*)

. . . . . [γυ-]
ναικὶ (μ)νήμης χάριν
καὶ ἑαυτῷ ζῶν
καὶ Μανης πρόγο-
νος

L. 2. The sixth letter is N.

147. Osmanjyk, in the wall of a house. Stele of bluish limestone, broken into two parts. Total height, 1·12; w., 0·39; h. of panel, 0·50; h. of inscription, 0·17; letters, 0·03. Lying beside the same house was the remainder of the arched pediment, with *acroteria*, containing a male and female figure with spindle and distaff. Fig. (*a*) shows the lower part of the stele, fig. (*b*) the upper part.



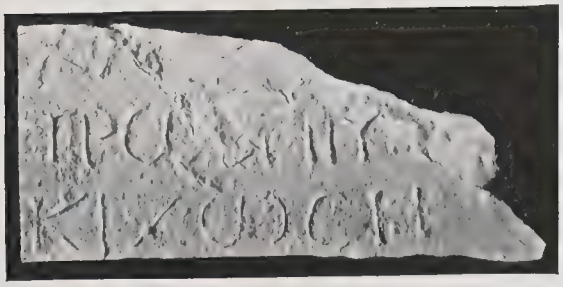
(*a*)

(*b*)

Ἰμαν Δαδε-
ος Παπα ἀ-
δελφῶ μνή-
μης χάριν

Published, *J.H.S.*, xi. 1890, p. 164, no. 19.

148. Osmanjyk, in the wall of the mosque. Stele of bluish limestone with flat side pilasters, broken above.



H., 1·09; w. shaft, 0·53; base, 0·61; w. of panel, 0·33; letters, 0·03 to 0·035.

[μνήμης]
χά[ριν καὶ Μα-
τρώνη γυν[αι-
κὶ ζώση

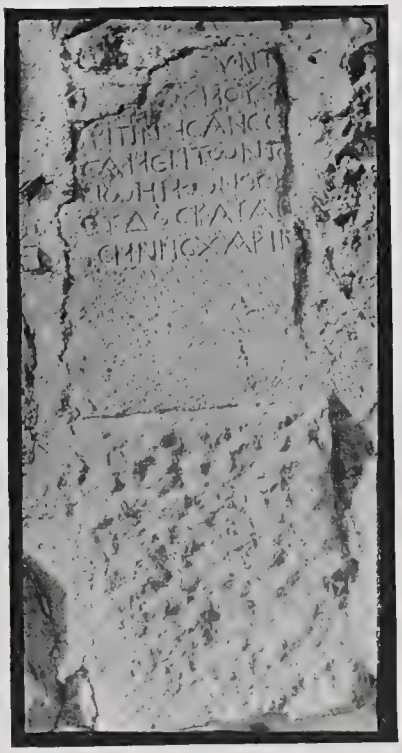
149. Shahr Ören, in the wall of the mosque. Stele of bluish limestone. H., 1·09 ; w., 0·47 ; th., 0·20 ; letters, 0·03 ; H. of panel, 0·70 ; w. of panel, 0·285. The top is broken, the base cut flat. Below the inscription, a pair of oxen yoked to a plough.

Μεῖρος Κο-
ίντου Γη μη-
τρὶ μνήμης
χάριν

150. Shahr Ören, in a stable. Stele of grey limestone. H., 0·56 ; w. top, 0·29 ; base, 0·34 ; th., 0·19. In the pediment, an eagle, on the point of flying. In the panel, a figure of a boy. The inscription, on the bar below the pediment, has disappeared.

151. Shahr Ören, in the wall of the mosque. Stele of bluish limestone. H., 1·49 ; w. top., 0·44 ; base, 0·52 ; th., 0·24 ; letters, 0·03 to 0·04 ; H. of panel, 0·85 ; w. of panel, 0·29 to 0·31. The panel begins 0·31 m. from the top of the stone, and extends to within 0·23 m. of the bottom. The surface below the inscription has been defaced, and probably contained a relief or incised feature.

Μανης Μ|ανου τῶ ἰδ|ίω πατρὶ καὶ | μητρὶ μνή||μης χάριν



152. Shahr Ören, in the wall of the mosque. Stele (?) of bluish limestone, broken above and at both sides, cut flat below. H., 0·93 ; w., 0·36 ; th., 0·26.

. . . . σὺν τῇ
συμβίῳ μου Φ-
ροντίνης ἀνεσ-
τήσαμεν τῶν τέ-
κ]νων ἡμῶν Θε[.
.]ουδος καὶ Ἀ[ππ-
ης μνῆς χάριν

L. 5. An upright bar, close to the fractured edge, follows E.

153. In the cemetery of Bambul Dede. Rough stele of bluish limestone, with panel, broken on the r. H., 0·81 ; w., 0·48 ; h. of panel, 0·48 ; w. of surviving portion of panel, 0·20 ; w. of upper border, 0·07 ; w. of l. border, 0·27 ; letters, 0·03 to 0·035. Below the inscription, a leaf.

Εἰμιλι . . .
Ἐπιφα . . .
τε ἀνε[στήσα-
μεν ἑα[τοῖς ζῶν-
5 ντ(ε)ς μν[ήμης χάριν

154. Kadyn Khan, in the central cemetery. Bomos of bluish limestone. H. (visible), 1·22 ; w. top, 0·47 ; shaft, 0·42 ; *ædicula*, 0·35 ; th., 0·35 ; letters, 0·03 to 0·045. On the bomos is superimposed an *ædicula* with low arch, the contents of which have been defaced. On and between the cornices, a mattock, basket, spindle and distaff, pruning-hook. Below the inscription, a vine planted in a pot.

Αὐρ. Διονύσιο[ς Μ-
ανη πατρὶ κα[ὶ
Παύλη μητρ[ὶ ζ-
(ώ)ση ἀνέστησ-
5 εν μνήμης + ά
ριν

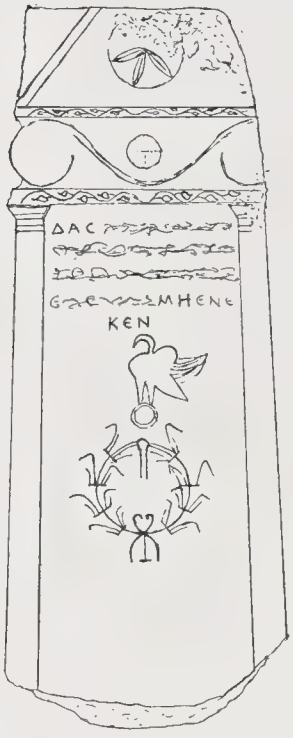
On this Christian inscription see *J.R.S.*, xiv. 1924, p. 91, no. 10, where ζ at the end of l. 3 should be in square brackets. The first letter in l. 4 is M, clearly a mistake for Ω.

Published, *Ath. Mitt.*, xiii. 1888, p. 270, no. 135 ; *J.R.S.*, *loc. cit.*

155. Ladik, in the cemetery. Stele of bluish limestone. H. 1·32 ; w. top, 0·47 ; base, 0·53 ; th., 0·35. In the pediment, a raised circular plaque on which is carved, in low relief, a six-leaved rosette, broken across the middle. Below the pediment, a boss between two coils, which are joined by a double band passing under it. On the boss, an incised cross, defaced. Below the inscription, a bird in flight, carrying a small wreath in its talons. Below this wreath, a crown of thorns (?).

(*a*)

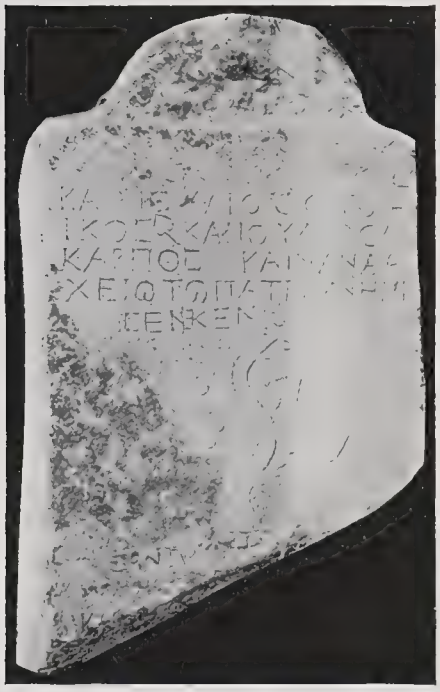
Δας Φιλοκλέως
Μανοσα Ἀγαθο-
κλέως τῶ ἰδίω ἀν-
δρὶ μνήμη(ς) ἕνε-
κεν.



(*b*)

This stele dates from the third century and is probably Christian. The bird is clearly an eagle, not a dove, but this is the only departure from the usual Christian symbolism. The garland is of unusual pattern, and may represent a crown of thorns. With the eagle, compare no. 85. For the cross on third-century inscriptions in Asia Minor, see Calder, *Philadelphia and Montanism*, p. 10, and Sulzberger, " Le Symbole de la Croix, etc.," in *Byzantion*, ii. 1925.

156. Ladik, in the cemetery. Stele or bomos of bluish limestone. H., 1·08 ; w., 0·57 ; th., 0·52 ; letters, 0·03 to 0·035 ; h. of inscribed surface, 0·85. The stone is broken obliquely below, and the top was either left rough or has been cut away in modern times. Between the two parts of the inscription, a vine-shoot in low relief, immediately below which is a cross whose horizontal beam has the form usual in a swastika.



? Γ. Ἰούλιος Κρήσ]κης
καὶ leaf. Ἰούλιος Στω- leaf
ικὸς leaf καὶ Ἰούλιος leaf
Κάρπος καὶ Νανα leaf
Χείω τῶ πατρὶ μνήμη-
ς ἕνεκεν

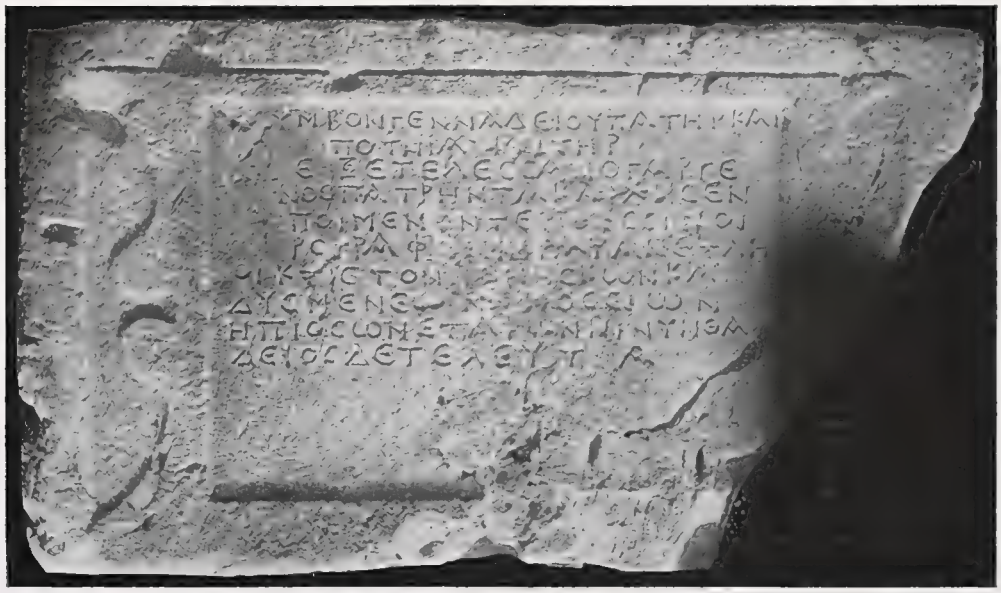
τίς (ἂ)ν ταύτ ⌐|⊢ [ην τὴν στήλ-
[ην . . . . . ἀδι-]
κή[ση . . . . . .

L. 7. TICIN on the stone.

The combination of vine and swastika marks this tombstone as Christian. It probably dates from the third century, and may commemorate relatives of M. Iulius Eugenius, bishop of Laodicea from *ca.* 315 to *ca.* 340 A.D. (no. 170).

157. Suwerek, in the wall of the mosque. Limestone block, with *tabula ansata*, broken on the lower r. side. H., 0·74 ; w., 1·30 ; letters, 0·025 to 0·04 ; h. of field, 0·52 ; w. of field, 0·85 ; th. top, 0·25 ; bottom, 0·15. The back is unworked.

(*a*)



(*b*)

τύμβον Γενναδείου πατὴρ καὶ
πότνια μήτηρ
ἐξετέλεσσαν· ὁ γὰρ γέ-
νος πάτρην τ' ἀκάχησεν
5 ποιμέν' ὄντ' ἐπ' ὄεσσιν, ὁ ἱ-
ρο[γ]ραφείην γὰρ ἀνέτλη
οἴκτιστον θνήσκων καὶ
δυσμενέων ἀγοσείων
ἦπιος ὢν ἑταίων μιννυθά-
δειος δ' ἐτελεύτα

L. 6. The third letter has been defaced; its resemblance to a small T is due to the modern chisel. With the form of the expression, *ἱρογραφείην ἀνέτλη*, "he endured (the prophecy of) holy scripture," cf. *ἐὰν τηρήσωσι τὸν Θεόν* (*J.R.S.*, xvi. 1926, p. 57, no. 176), alongside of *τηρῶν ἐντολὰς ἀθανάτων*, *ibid.*, p. 566, no. 467. The reference is to Acts xiv. 22, and 2 Tim. iii. 12.

On this tombstone of a Christian martyr of the Great Persecution, see *Bulletin of the John Rylands Library*, viii. 1924, p. 358 ff.

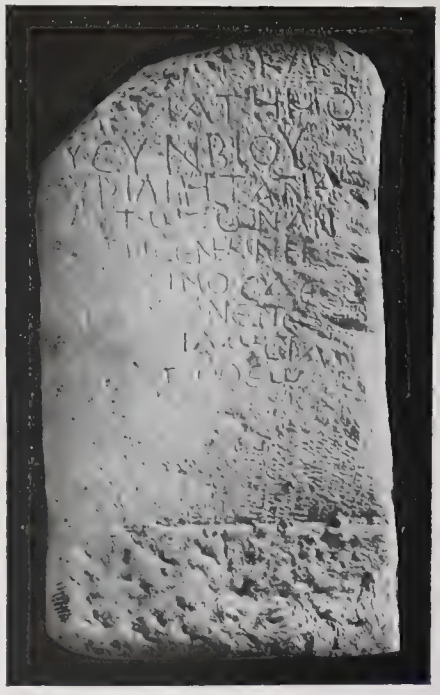
Published, *Stud. E.R.P.*, p. 175, no. 64; *Bulletin*, etc., *loc. cit.*

158. Serai önü. Bomos of bluish limestone, top concealed. H. (visible), 1·23 ; w. shaft, 0·51 ; base, 0·64 ; th., 0·38. On the upper border of the panel, a cross. Below the inscription, a mattock and a pruning hook.

Αἰλ. leaf Πῶλλα Αὐρ.
Ἀκύλα ἀνδρὶ
καὶ Αἰλ. leaf Ὀπλω-
νι ἀδελφῶ μνή-
μης χάριν

The cross appeared to be contemporary with the inscription, which is of the later third or early fourth century.

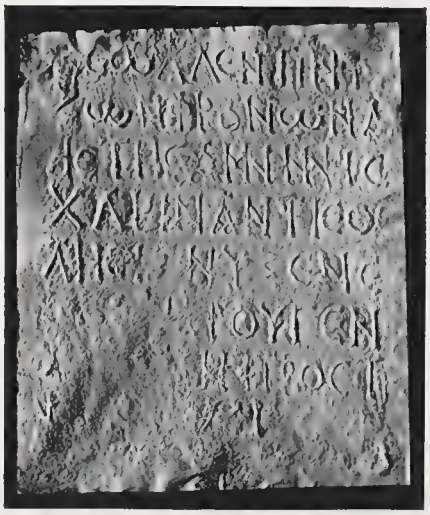
159. Ladik, in a heap of building material. Bomos (?) of bluish limestone, broken above and defaced below. H., 0·90 ; w., 0·43 ; th., 0·35.



. . . . . .
. . . . τ]ῇ κλ-
υ]κυτάτῃ μο-
υ συνβίου
Α]ὐριλίῃ Ταται κὲ
ἑ]αυτῶ ζῶν ἀν-
έσ]τησεν μνή-
μης +]άριν ὃς δὲ
ἂν ἕ]τερον ἐπε-
νβά]λῃ δώσι λ-
όγο]ν τῶ Θεῶ

On this Christian inscription see *J.R.S.*, xiv. 1924, p. 88, no. 2. It was copied in a well-head by Calder in 1908 and by Ramsay and Calder in 1911 ; in 1925, it lay amid a mass of building material. No trace remains of the cross in l. 7 copied in 1911 ; on the other hand a second cross, deliberately cut across the bar of the first N in l. 6, was observed for the first time in 1925. The 'cryptic' character of this cross is not open to doubt. In ll. 1, 2, the reading κλυκ[υ]τάτῃ is certain.

160. Ladik, in a house. Plain block of bluish limestone, with a panel, broken above. H., 0·57; w., 0·57; th., 0·25; letters, 0·02 to 0·04.



. . . . . .
ạς Ὡαλεντίνη
ζῶν φρονῶν ἀ[ν-
ήστησα μνήμης
χάριν ἄν τις θε-
λήσι ἀνῦξεν ἔ-
ξ[ωθε]ν τοῦ γέν-
ọ[υς ἔξ]η πρὸς τὴ-
ν [Τριάδ]αν

For Ὡαλεντ. cf. no. 323.

Published *J.R.S.*, xiv. 1924, p. 86, no. 3, where see commentary. For Τριάδαν cf. no. 168; [ἡμέρ]αν *J.R.S.*, loc. cit. is also possible.

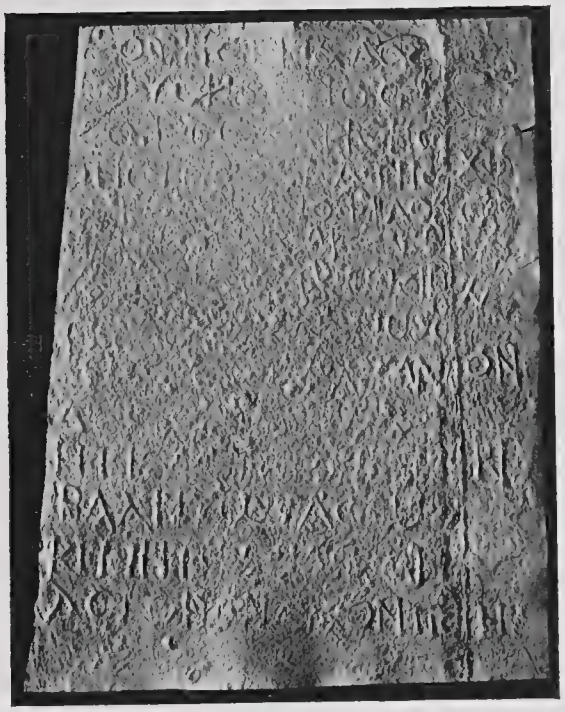
161. Kadyn Khan, in a street. Limestone bomos. H., 1·33; w. top and base, 0·48; shaft, 0·40; th., 40; letters, 0·02 to 0·03. On the shaft, an arched *ædicula* containing a male and a female figure; to r. of the *ædicula*, a basket.

Κ]ύριε βοήτι τῇ δού[λη
σου Ματρώνη κὲ [τῶ
δọύλω σου Τιμ[οθ-
έ[ω
Τειμόθεος Μείρ[ο-
υ] ζῶν ἀνέστη-
σα τὴν εἰσθήλ[η-
ν ταύτην
ὃς δὲ ἀν[οίξει
ἔ[ξ]η πρὸς τὸ[ν] Θε[όν

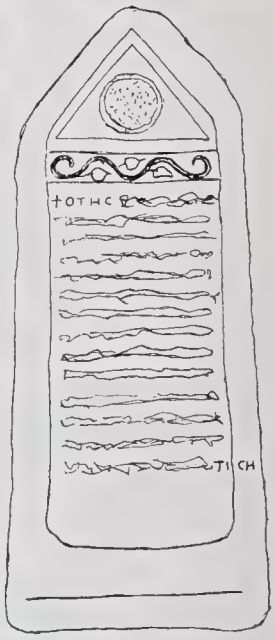
In l. 1, the reading Κύριε (with a badly formed Υ) is preferable to Κίριε. Note that this *bomos* is called a *stele* in the text (l. 7).

Published, as two inscriptions, in *Ath. Mitt.*, xiii. 1888, p. 250, no. 46, and p. 267, no. 118. See also *J.R.S.*, xiv. 1924, p. 86, no. 2.

162. Serai önü, in the western cemetery. Stele of bluish limestone. H., 1·32; w. top, 0·46; base, 0·57; th., 0·30; letters, 0·02 to 0·04. In the pediment, a circle or garland, inside which the surface is defaced; probably it contained a cross. Below the pediment, a band of vine-tendril decoration.



(*a*)



(*b*)

\+ ὁ τῆς Τριάδος
ἱερ(ε)ὺς Ἡσύχιος
σοφὸς ἀληθὴς
πιστὸς ἐ[ρ]γάτης XI
πά[ντω]ν ὁ φίλος
. . . . . ΔΡ . . ΓΑ
. . . . . ΙΚΩCΠΑ
. . . . . Ο ΙΩC
. . . . . ΑΝΟΝ
Δ . . . . . .
ἤ τις δ' ἕτερον ἐπεν-
βάλη τῶ τάφω
κριτῆ τῶ ζῶντι
λόγον ἔνδικον τίση

L. 4. Χ(ριστοῦ) Ἰ(ησοῦ) or Χρ(ιστοῦ).

Published, *Ath. Mitt.*, xiii. 1888, p. 249, no. 45; Ramsay, *Luke the Physician*, p. 396.

163. Ladik, in the cemetery. H., 0·73; w., 0·98; th., 0·19; w. of panel, 0·62. Traces of a tenth line survive at the bottom.

Stele? of bluish limestone, broken above and below.

Αἰλ. Ε[ὐ]γέ[νιος Αἰλ.
Οὐαλερίνου βουλ.
ἀνέστησα τὸν τί-
τλον ζῶν τῇ γλυ-
κυτάτῃ μου συνβίου
Φλαβ. Σωσάννῃ καὶ τῇ
θρεπτῇ ἡμῶν Σωφρο-
νίῃ μνήμης χάριν εἴ τις ἕ-
τερον ἐπιβαλῖ δώσι λόγον Θεῶ
. . . . . .

The restoration of l. 1 is uncertain. Another Aelius Eugenius of Laodicea, no. 280.

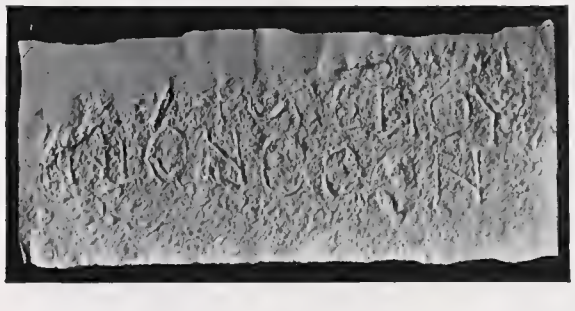
Published, *Ath. Mitt.*, xiii. 1888, p. 241, no. 18.

164. Serai önü, in a well-head. Limestone block with *tabula ansata*, defaced above the panel, which is broken on the l. H., 0·59; w., 0·69; th., 0·21; letters, 0·03 to 0·04.

Μεν]νεας Κυριακοῦ πρε(σ)β.
ἀνέ]στησα τῷ γλυκυτάτω
μου] ἀδελφῷ Αὐγούστω
κὲ ἐ]μαυτῷ ζῶν μνήμης
χάρι]ν εἰ δέ τις ἕτερόν
τινα] ἐπενβάλη δώσι λό-
γον τ]ῷ Θεῷ

For the concluding formula see Ramsay, *C.B.*, p. 498; *J.R.S.*, xiv. 1924, pp. 36, 87 f., and add the following inscription (164*a*) copied by Ramsay and Calder at Kestel in 1911. "On a *tabula ansata*. Outside the two upper corners of the panel, a six-pointed rosette. On the border above the middle of the panel, a *Constantinianum*."

Τειμόθεος πρεσβύτερος ἀνέσ|τησα τῇ ἀδελφῇ μου Ἀρμεια μνή|μης χάριν ὃς δὲ ἂν ἕτερος ἐπ|ενβάλη δώσει λόγον τῷ || Θεῷ. In l. 2, ΑΡΜΕΙΑ may be an error of copyist or engraver for ΑΜΜΕΙΑ, with the two M's in ligature, or for Ἀρμε(ν)ία.



165. Meidan, in the wall of the cemetery. Fragment of whitish limestone, broken above and on l. H., 0·435; w., 0·50; letters, 0·025 to 0·035.

. . . . . .
. . . . POCЄTIOϒ
. . . . αἰώ]νιον Θεόν

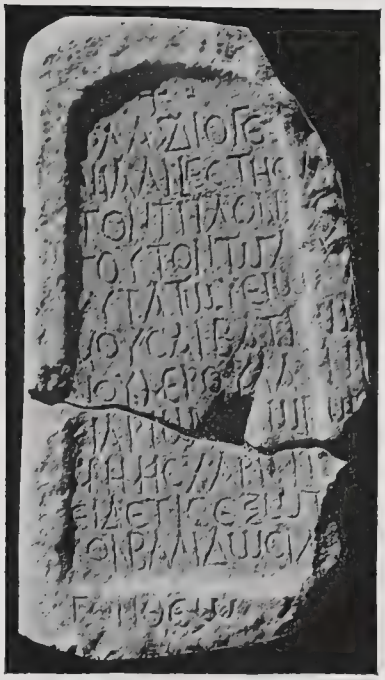
This is clearly a Christian *devotio*, but the wording is obscure.

166. Meidan, in a lane. Block of bluish limestone with *tabula ansata*, of which only the r. hand part survives. H., 0·93; w., 0·43; th., 0·25; letters, 0·02 to 0·025. H. of panel, 0·52.

? πρεσβύ]τερος
. . . . . κ- Γορ-
. . . . . νου
. . . . . ντω
. . . . ν τον
. . . . ης
. . . . . .
ἐὰν δέ τις ἕτερον ἐ]πενβά-
λη ἔσται αὐτῷ πρὸς τ]ὸν Θ(εό)ν

There is a space, apparently uncut, between ll. 7 and 8. For the concluding formula, which has already been recorded at Meidan (*J.H.S.*, xix. 1899, p. 292, no. 201), see on no. 164.

167. Ladik, in a garden. Stele of bluish limestone. H., 0·68 ; w., 0·34 ; th., 0·15 ; letters, 0·03 to 0·04.

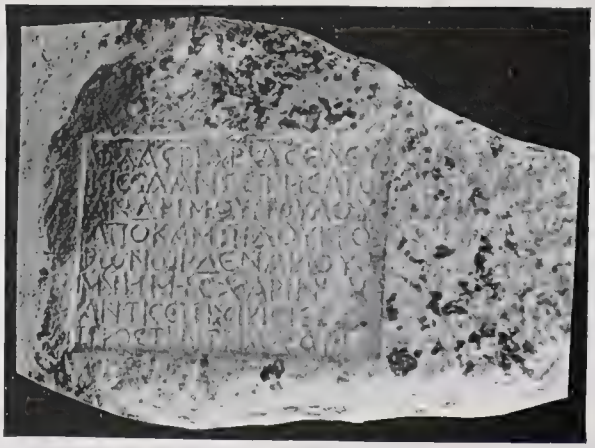


+

Φλα. Διογε-
νία ἀνέστησα
τὸν τίτλον
τοῦτον τῷ γλυ-
κυτάτῳ νεῖῳ
μου Σανβατίῳ
νουμέρου λαν-
κιαρίων ἰνιώρω[ν
μνήμης χάριν
εἰ δέ τις ἐξωτ[ι-
κὸν βαλῖ δώσι λ[ο-
γον Θεῷ

The transcription of l. 8 is taken from a copy made by Ramsay and Calder in 1911, when the stone was unbroken. Sanbatius (on this name see *J.H.S.*, xii. 1891, p. 236 ; xix. 1899, p. 281, no. 166 ; *C.R.*, xxxvi. 1922, p. 14) served in the *numerus lanciariorum iuniorum.* Another *numerus* (cf. ἄριθμος, no. 169) is mentioned at Ladik, *Ath. Mitt.*, xiii. 1888, p. 250, no. 50. A δομεστικὸς λανκιαρίων at Iconium, *J.H.S.*, xxiii. 1902, p. 353, no. 97. For the concluding formula, see on no. 164. This inscription dates *ca.* A.D. 400.

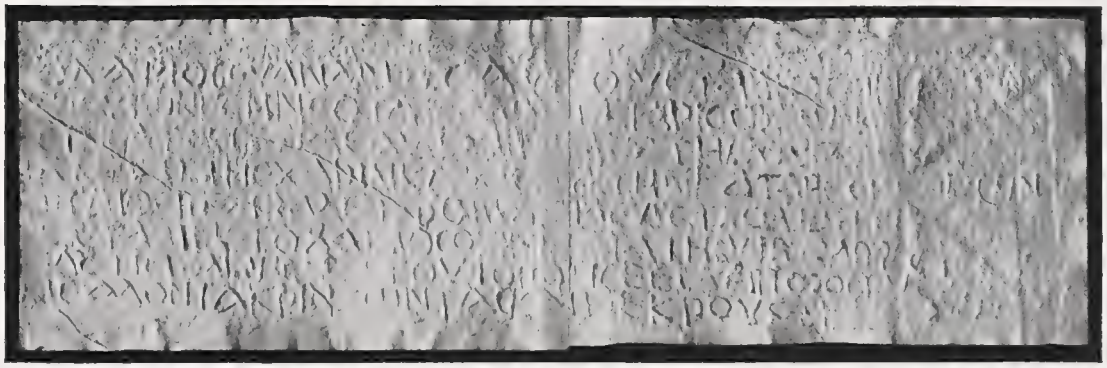
168. Ladik, in the cemetery. Rough, unshaped block of bluish limestone, with a panel containing the inscription. H., 0·65 to 0·15 ; w. to l. side of panel, 0·86 ; H. of panel, 0·30 ; w. of panel, 0·43 ; letters, 0·025 to 0·0325.



Φλα. Μαρία Σελεύ-
κισσα ἀνέστησα τῷ
ἀνδρί μου Παύλου
ἀπὸ καμπιδουκτό-
ρων ὠρδεναρίου
μνήμης χάριν καὶ
ἄν τις ἐπιχιρίσι ἔσ[τα]ι
πρὸς τὴν Τριάδαν

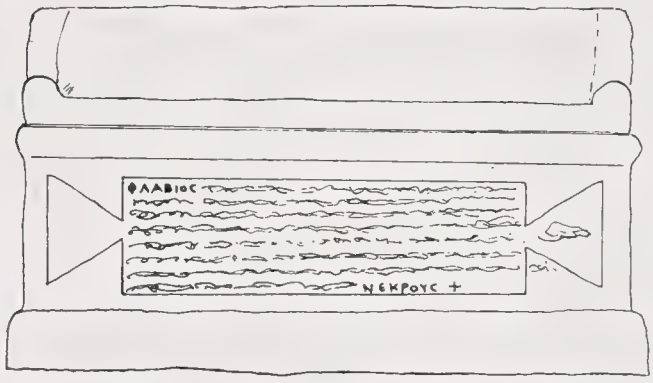
For *campiductor* see Ruggiero, *Diz. Epig.*, *s.v.* This inscription dates from the later fourth century. On ἔσται πρὸς . . . see *J.R.S.*, xiv. 1924, p. 85, n. 2.

169. Ladik, built into the floor of a mosque verandah. Dummy sarcophagus of bluish limestone, with rounded ? top and *acroteria*. H., 0·73; w., 1·21; letters, 0·02 to 0·025. The inscription is carved on a *tabula ansata* on the side of the sarcophagus. H. of *tabula*, 0·25; w. of *tabula*, 0·79; w. of *ansæ*, 14; w. of inscribed surface, 0·79.



(*a*)

Φλάβιος Εὐάνδριος αὐγουστάλιος ἀρί-
θμ]ου τῶν γεννεοτάτ[ω]ν λαγκιάρις ὅρ[θ]ωσεν
τὰ] π[ε]λτ[α ταῦτ]α ἑαυ[τῶ καὶ] τῇ γαμετῇ μου Μαρ-
ία μνήμης χάριν καὶ μετὰ τὴν κατάθεσιν ἡμῶν
μηδὶ(ς) εἶναι βαλ(εῖν) ἕτερόν [τι](ν)α εἰ δὲ τ⟨λ⟩ολμῆ τι[ς
μ]εταθῖνε τὸ χαμοσόριν μετὰ τῆς ὑποβάθρει
εἰ δέ τις τολμήσιεν τοῦτο ποῆσε ἔσχει π[ρ]ὸς τὸν
μέλλοντα κρίν(ειν) ζῶντας καὶ νεκρούς +



(*b*)

Ll. 2, 3. The reading *o. τ. π. τ.* accords with the traces, but is not certain. If *πελτα* is correctly restored it describes the monument as a whole, defined in l. 6 as

consisting of a χαμοσόριον and a ὑπόβαθρον (the form ὑποβάθρει is a blend of ὑποβάθρω and ὑποβάσει). Elsewhere, as in no. 170, and in an inscription of Iconium (*Revue de Philologie*, xxxvi. 1912, p. 50, no. 2 : τὰ πέλτα σὺν τῶ ἐπεστῶτι βωμῶ), πέλτα means the substructure of the monument. The dummy sarcophagus on which the inscription is engraved is the χαμοσόριον.

L. 5. The fifth letter is O, a mistake for C. The last three letters of βαλεῖν are omitted, as is the case with κρίνειν in l. 8.

L. 7. πρὸς is carved as ΠΟϽΟC.

On the concluding formula, see *J.R.S.*, xiv. 1924, p. 85 ff. This inscription and one copied at Savatra in 1926 attest the use of the present ἔχει in Lycaonia and Phrygia (ἔσχει for ἔχει is probably due to illiterate confusion with the aorist). The Savatra inscription has εἴσχη πρὸς τὸν Θεόν (for ἴσχει ?)

For αὐγουστάλιος see on no. 216 ; for ἄριθμος (*numerus*) and for λαγκιάρι(ο)ς see nos. 167, 306. The title γενναιότατος occurs alongside of ἀνδρειότατος corresponding to *fortissimus*, and was regularly applied to private soldiers (Koch, *die byz. Beamtentitel von* 400 *bis* 700, Jena, 1903, p. 78 ff.). It occurs in the following inscription (169*a*) copied at Ladik by Ramsay and Calder in 1911, on a stone broken on the r. (letters of the 4th century ; length of lines uncertain).

Φλ. Κϵ[. . . . .]ς Α[. . . . . .
στρατευσάμεν[ος μετὰ τῶν
γενναιοτάτων λο[γχίτων ?
ἀνέστησαμεν τὸ[ν τίτλον
σὺν τῆ συνβίω μου [. . . . . .
μνήμης χάριν

Compare the following inscription (169*b*) copied by Calder at Ladik, in the doorstep of a house, in 1908. "On a stele with pediment finished off at the top as a circular disc containing a cross."

+ Φλ. Γερόν|τιος Μνη|σιθέου γϵ|ναμένου | διακόνου | ὁ καθοσιω|μ(ένος) σίγνιφερ.

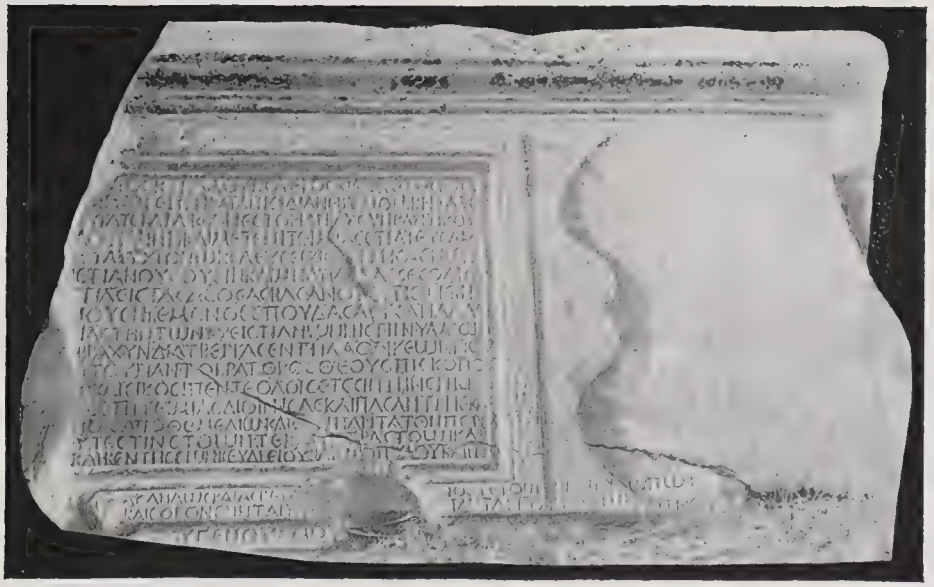
The Latin term *signifer* is here transliterated ; for the Greek forms see *J.R.S.*, xiv. 1924, p. 71, no. 103. The title καθ(ω)σιωμένος (*devotus* or *devotissimus*) was given especially to soldiers, but also to various lower officials in the civil service (Koch, *loc. cit.*).

170. Ladik, in a field close to, and east of, the village. Sarcophagus of bluish limestone. H., 1·32, exclusive of the rybate which fitted into the lid, which measures 0·06 ; w., 2·63 (the upper moulding protrudes m. 0·04 beyond the r. end ; at the l. end the moulding is concealed) ; th. (at top), 1·26. The length of the interior cavity is 2·05, its width 0·82. It is divided by a raised bar of stone into two lairs, which slope down towards the r. end ; depth of lairs at l. end, 0·46, at r. end 0·50. On the side of the sarcophagus a *tabula ansata*. H. of inscribed surface, 0·57 ; w. of inscribed surface, 0·92 ; letters, ll. 1-16 from 0·035 at the top to 0·02 at the bottom, ll. 17-19, 0·015 to 0·025. Ll. 4-14 and 16 are carried on to the border of the panel, in each case to complete a word. The sarcophagus is described from the point of view of one facing the *tabula ansata*. The inscribed side of the sarcophagus is shown in figs. *a*, *b*, *c.*; fig. *d*. shows the interior in section.

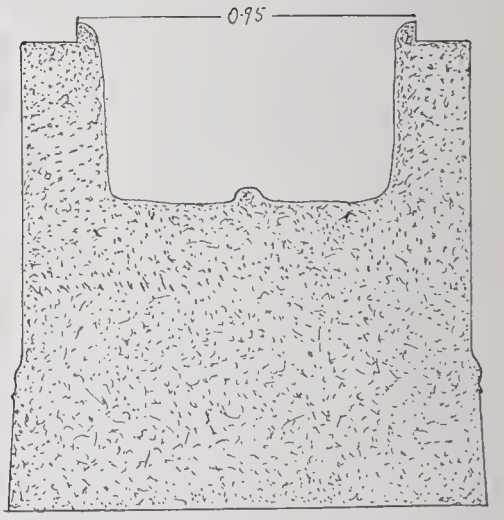
Μ. Ἰού. Εὐ[γέ]νιος Κυρίλλου Κέλερος Κουησσέως βουλ.
στρατευσ[ά]μενος ἐν τῇ κατὰ Πισιδίαν ἡγεμονικῇ τάξι
καὶ γήμα[ς] θυγατέρα Γαΐου Νεστοριανοῦ συνκλητικοῦ
Φλ. Ἰ[ο]υλ. Φ[λ]αουιανὴν καὶ μετ' ἐπιτει[μ]ίας στρατευσάμενον
ἐν δὲ τῶ μεταξὺ χρόνω κελεύσεως [φ]οιτησάσης ἐπὶ Μαξιμίνου
τοὺς Χρ[ε]ιστιανοὺς θύειν καὶ μὴ ἀπα[λ]λάσσεσθαι τῆς
στρατεί[α]ς πλείστας δὲ ὅσας βασάνου[ς] ὑπομείνας
ἐπὶ Διογένους ἡγεμόνος σπουδάσας [τ]ε ἀπαλλαγῆναι
τῆς στρατείας τὴν τῶν Χρειστιανῶν πίστιν φυλάσσων
χρόνον τ[ε] βραχὺν διατρείψας ἐν τῇ Λαοδικέων πόλι
καὶ βουλήσ[ει] τοῦ παντοκράτορος Θεοῦ ἐπίσκοπος
κατασταθ[εὶ]ς καὶ εἴκοσι πέντε ὅλοις ἔτεσιν τὴν ἐπισκοπὴν
μετὰ πολ[λ]ῆς ἐπιτειμίας διοι[κ]ήσας καὶ πᾶσαν τὴν ἐκλησίαν
ἀνοικοδο[μ]ήσας ἀπὸ θεμελίων καὶ σύνπαντα τὸν περὶ αὐτὴν
κόσμον τ[οῦτ' ἐ]στιν στοῶν τε καὶ τ[ετ]ραστόων καὶ
ζωγραφιῶ[ν] καὶ κεντήσεων κὲ ὑδρείου καὶ προπύλου καὶ πᾶσι τοῖς
λιθοξοϊκοῖς ἔργοις καὶ πᾶ[σι ἀπ]αξαπλῶς κατασκευά[σας λειψόμε]νός τε τὸν τῶν
ἀνθρώπων
βίον ἐποίησα ἐμαυτῶ πέ[λτα τ]ε καὶ σορὸν ἐν ᾗ τὰ προ[γεγραμμένα] ταῦτα
ἐποίησα ἐπιγρ(α)φῖνε
εἰς κό]σμον τῆς τε ἐκ[λησίας κ]ὲ τοῦ γένους μου

(*a*)

(*b*)



(*c*)



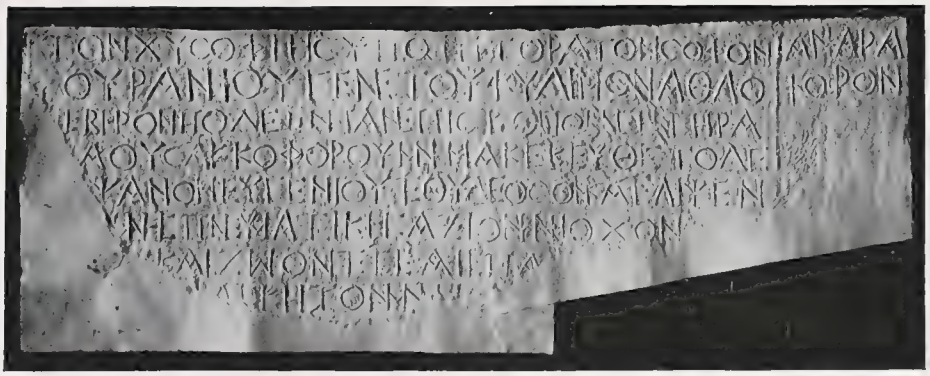
(*d*)

The above text has been revised with the aid of a photograph and an impression. The first letter in l. 17 and the first word in l. 18 (which were read in 1911) have now disappeared. The number of letters restored in the large gap towards the r. end of those two lines is assured by the restoration in l. 18, which imposes itself. We must assume either that the letters here were not so crowded as those immediately in front, or that there was a defect in the stone at this point. At the beginning of l. 19, the tips of C survive ; there is no trace of a middle bar of Є.

The form of the city's name in this inscription is paralleled in the following epitaph (no. 170*a*) copied by Ramsay and Calder in a house at Ladik in 1911. "On a stele with rounded top, broken below l. 3. Above the inscription, a monogrammatic cross." Αὐρ. Ὀλύνπιος | Παυλίνου Λαοδ[ι]|κεὺς ἀνέστη[σα| . . . See Introduction.

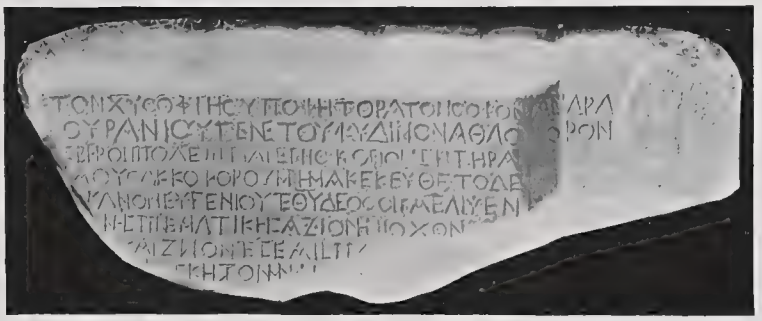
Published, from the faulty copy of an unknown traveller, in Ramsay, *C.B.*, p. 543, no. 410 *bis*. Rediscovered by Calder in 1908, and published in *Expositor*, 1908, p. 385 ff. ; *Klio*, x. 1910, p. 232 ; *J.R.S.*, x. 1920, p. 42 ff. For references to other literature, see *ibid.*, p. 42, n. 2, and add *Anatolian Studies*, p. 70 ff.

171. Ladik, in the cemetery (now in the Konia Museum). Limestone slab with *tabula ansata*. H., 0·45 ; w., 1·25 ; th., 0·30 ; letters, 0·025 to 0·04 ; h. of inscribed surface, 0·33 ; w. of panel, 0·845. A sunk course runs across the top of the stone, shown in section in fig. *c*. The r. side is worked, the back rough.

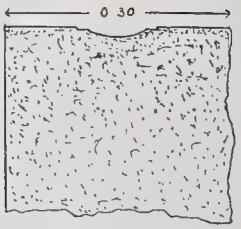


(*a*)

τὸν Χ(ριστο)ῦ σοφίης ὑποφήτορα τὸν σοφὸν ἄνδρα
οὐρανίου Γενέτου κύδιμον ἀθλοφόρον
Σ]εβῆρον πόλεων πανεπίσκοπον ἡγητῆρα
λ]αοῦ σακκοφόρου μνῆμα κέκευθε τόδε
λεί]ψανον Εὐγενίου τε θ(εο)υδέος ὃν κατέλιψεν
ποιμ]νῆς πνευματικῆς ἄξιον ἡνίοχον
ἀγνὸν] καὶ ζώοντες ἑαῖς π[ληγαῖς ὄνομ' ἔσχον
νῦν τ' εὐ]άσκητον μνῆ[μ' ἔχει ἀμφοτέρους
. . . . . π . . . . . .



(*b*)

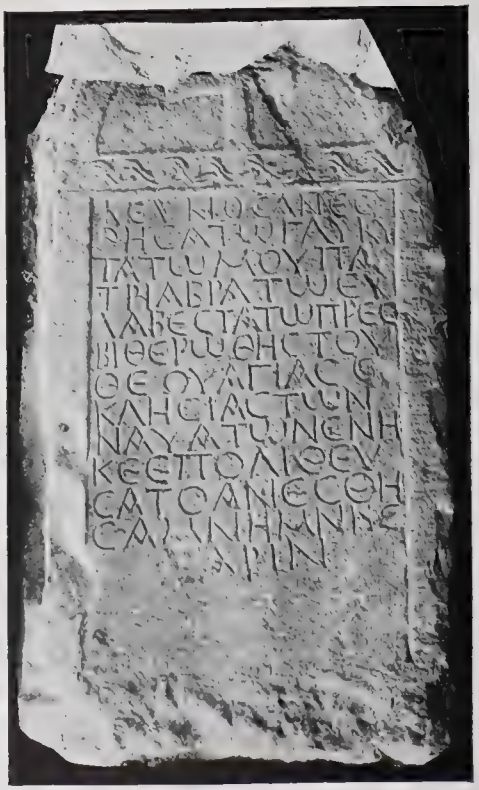


(*c*)

The statement published in *J.R.S.*, x. 1920, p. 50, l. 2 ff., requires rectification. What lies opposite the fifth line on the r. is not "the middle point of the curved design," but the middle point of the lower part of the curve which forms the upper member of the design. The inscription may therefore have consisted of more than ten lines.

Published, *J.R.S.*, x. 1920, p. 47 ff.; *Anatolian Studies*, p. 71 ff. See also H. Grégoire in *Byzantion*, i. 1924, p. 696.

172. Kadyn Khan, in the wall of the Khan. Limestone stele. H., 0·94; w., 0·46. Above, in an arch, a monogrammatic cross. On the border below the arch, a curvilinear pattern.



Λεύκιος ἀνέσ-
θησα τῷ γλυκυ-
τάτῳ μου πα-
τρὶ Ἄβρα τῷ εὐ-
λαβεστάτῳ πρεσ-
βιθέρῳ θῆς τοῦ
Θεοῦ ἁγίας ἐ-
κλησίας τῶν
Ναυατῶν ἐν ᾗ
κὲ ἐπολιθεύ-
σατο ἀνέσθη-
σα μνήμνης
[χ]άριν

Published, *Denkschr. Wien. Akad.*, xliv. 1896, vi. p. 162, no. 269; *Anatolian Studies*, p. 75, no. 2.

173. Kara Tepe (five miles north of Serai önü station), used as *musala tash* outside the cemetery. Limestone block with panel, broken at upper left corner. H., 0·845 ; w., 0·785 ; th., 0·36 ; letters, 0·03 to 0·035.

+ ἔ]νθα κατάκ-
ειτε Ἀνίκητος π-
ρεσβύτερος τῶν
Ἀποτακτιτῶν
Εὐγράφιος πρεσ-
βύτερος σὺν τῷ
ἀδελφῷ Διοφάντ-
ῳ πρεσβυτέρῳ ὕτι-
νες καὶ διάδο[χ]οι γ-
ενάμενοι ἀνεστ-
ήσαμεν τὸν τίθλ-
ον τοῦτον μνήσμης χ-
άριν +

Published, *Anatolian Studies*, p. 85 f., no. 8, from a copy made when the stone was complete ; see the note *ibid.*, l. 12. For *μνήσμης* see on no. 213.

174. Ladik, in a garden wall. Rough block of blue limestone with *tabula ansata*. H., 0·73 ; w., 0·69 to 0·80 ; letters, 0·03 to 0·04. Above the panel, a cross.

Μελανίππη ἀσ-
κητρία τῆς ἁγίας
τοῦ Θεοῦ ἐκλησίας
ἀνέστησα τῇ εὐ-
λαβεστάτῃ ἀδελ-
φῇ μου Δόξῃ
τῇ σεμνῇ ἀσ-
κητρίῃ
τὸν τίτλον τοῦ-
τον μνήμης
χάριν

Published, *Anatolian Studies*, p. 81, no. 5, where see note.

(*a*) (*b*)

175. Kadyn Khan, in the wall of the Khan. Bluish limestone block with two panels. H., 0·65 ; w., 1·31. The borders have been chiselled over in modern times.

(*a*) Γάειος Εἰούλιος
Πατρίκιος τῇ γλυ-
κυτάτῃ μου θία
Ὀρεστίνῃ ἐνκρα-
5 τευσαμένῃ ἀν-
έστησα μνή-
μης χάριν

(*b*) Γάειος Εἰούλιος
Πατρίκιος τῶ
ποθινοτάτω
μου ἀδελφῶ
5 Μνησιθέω ἀ-
νέστησα τὴν τίτλ[ον
ταύτην μνήμης χάρ[ιν

The letters restored in (*b*) ll. 6 and 7 were carved on the defaced border of the panel.

Published in *Ath. Mitt.*, xiii. 1888, p. 271, nos. 138, 139 ; Sterrett, *Epigraphical Journey*, pp. 203 f., nos. 216, 217. See also Cumont in *Mélanges d'Arch.*, etc., xv. 1895, p. 247 ; Ramsay, *Luke the Physician*, p. 400, and Calder in *Anatolian Studies*, p. 86 f.

176. Ladik, in a stable. Block of bluish limestone, with panel. H., 1·03 ; w., 1·72 ; th., 0·32 ; h. of panel, 0·69 ; w. of panel, 1·36. On the upper border a monogrammatic cross tilted to the r. and a plain cross between two upright lines.

νῦν ἀγαπᾶς σὺ μαθεῖν τίς ἐγὼ ξένος
ἢ πόθεν ἦλθα ἐγ λεγεῶνος ἄνω
θεμένῳ βασιλέα μέγιστον ἐνθάδ' ἀναπαυ-
θεὶς σὺν [ἀ]δελφοῖς ἐμοῖς καὶ παρθένῳ μη-
τρί οὓς π[αραλ]ημψόμενος βασιλεὺς μέ-
γας ἔ[ξ]ει παρ' ἀτῷ Νεικηφόρος
Αὐξανούσῃ μητρὶ ἅμα τοῖς ἀδελφοῖς
μνήμης ἕνεκεν

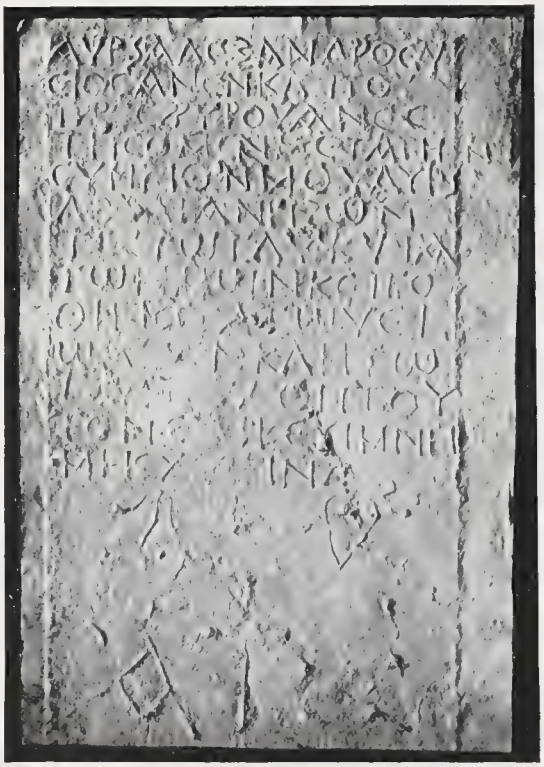
On the symbols see Sulzberger in *Byzantion*, ii. 1925, p. 49.

The stable in which this inscription was copied in 1911 is now roofless, but the roof-tree threw a shadow on the upper part of the inscription. The text was verified.

Published, *Anatolian Studies*, p. 88, no. 10, where see commentary.

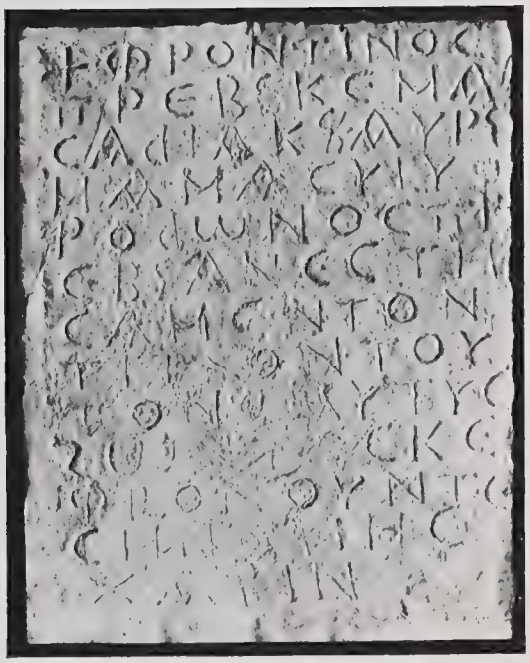
177. Kauakly Punar, a spring close to the Anatolian railway 1½ miles west of Serai önü station. Stele of bluish limestone, broken above, with sunk panel containing the inscription. H., 1·03; w., 0·58; th., 0·41; letters, 0·015 to 0·02. H. of panel, external, 0·86; internal, 0·74. W. of panel, external, 0·44; internal, 0·32. Above, traces of a pediment survive.

Αὐρ. Ἀλέξανδρος υ-
εἱὸς Ἀνενκλήτου
πρεσβυ(τέ)ρου ἀνεσ-
τήσομεν μετὰ τὴν
σύνβιόν μου Αὐρ.
Λουλιανῆ ζῶν-
τες τῷ γλυκυτά-
τω ἡμῶν κὲ πο-
θινοτάτω υεἱ-
ῷ Ἀνενκλήτω
τ[ὸ]ν τίτλον τοῦ-
τον ἔ[ν]εκεν μνή-
μης χ[άρ]ιν leaf
leaf
A † ω

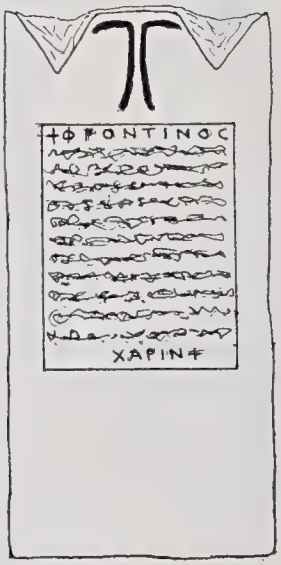


L. 4. The seventh letter is N corrected from C.

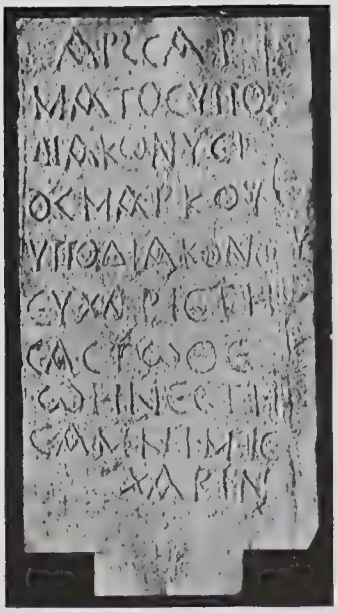
178. Serai önü, in the steps of a house. Stele of bluish limestone. H., 1·15; w., 0·57; th., 0·24; letters, 0·02 to 0·04. The top, which is complete, is finished to suggest a pediment with *acroteria*, but the pediment is cut off level with the *acroteria*. In the pediment, the lower part of a (Latin) cross.



\+ Φροντῖνος
πρε(σ)β. κὲ Μα-
σα διακ. Αὐρ.
Μαμας νἱὺ
'Ρόδωνος πρ-
ε(σ)β. ἀνεστή-
σαμεν τὸν
τίτλον τοῦ-
τον ἑαυτῦς
ζῶντες κὲ
φρονοῦντε-
ς μνήμης
χάριν +

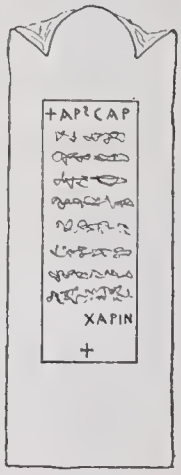


L. 3. διάκ(ονος) or διακ(όνισσα), Μασα being feminine; κὲ is omitted before Αὐρ.
L. 4. νἱ(οί) is used for τέκνα, cf. no. 230.



179. Serai önü, in the steps of a house. Stele of grey limestone. H., 1·23; w., 0·45; letters, 0·025 to 0·04. The stele is finished at the top to suggest an arch with *acroteria*.

\+ Ἀρ. Σαρ-
ματος ὑπο-
διάκων νεἱ-
ὸς Μάρκου
ὑποδιακόνου
εὐχαριστή-
σας τῶ Θε-
ῶ ἠνέστη-
σα μνήμης
χάριν
+



180. Serai önü, in the eastern cemetery. Stele of bluish limestone, concealed below. H. (visible), 1·14 ; w. top, 0·65 ; at bottom of panel, 0·71 ; th., 0·27. Above, a steep pediment with rough *acroteria*, broken above, containing a cross, defaced.

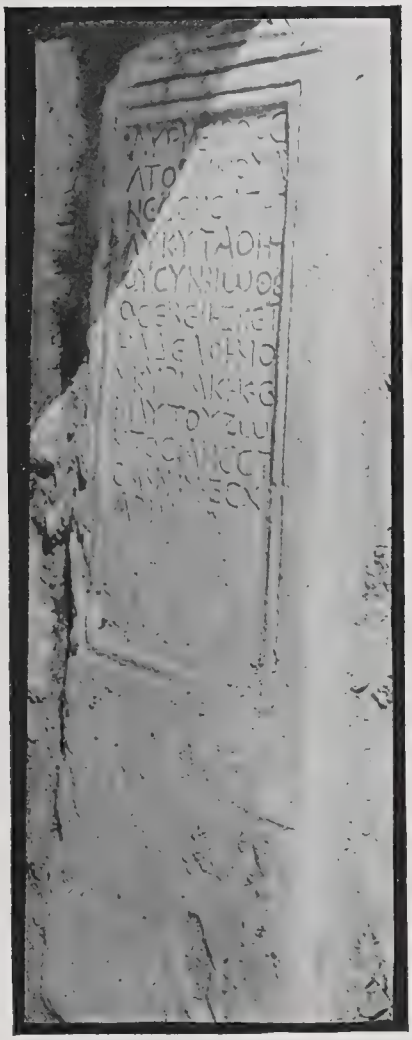
+ Αὐρήλειος Κό-
νων κὲ Παπα-
ς κὲ Ἀνίκητος
κὲ Μῖρος ἀνεσ-
τήσαμεν τῶ-
ν γλυκυτάτω-
ν ἡμῶν γονέ-
ων Ἑρμῆ πρε.
κὲ Ἀσσιατικῆ
μνήμης χά-
ριν +

Published, *Ath. Mitt.*, xiii. 1888, p. 251, no. 54.

181. Serai önü, in the floor of the verandah of a house. Rough stele of bluish limestone. H., 0·75 ; w., 0·63 ; h. of panel, 0·41 ; w. of panel, 0·35 ; h. of inscription, 0·26. The schema above was to have included two incised arches on either side of a monogrammatic cross, but was left incomplete.

Αὐρηλεία Δόμνα
ἀνέστησα κά-
ριν μνῆς τῶ
γλυκυτάτω
μου ἀνδρεὶ
Ἀλεξάν-
δρ(ω)

L. 7. The last letter of Ἀλεξάνδρω is represented by λ followed by 1.

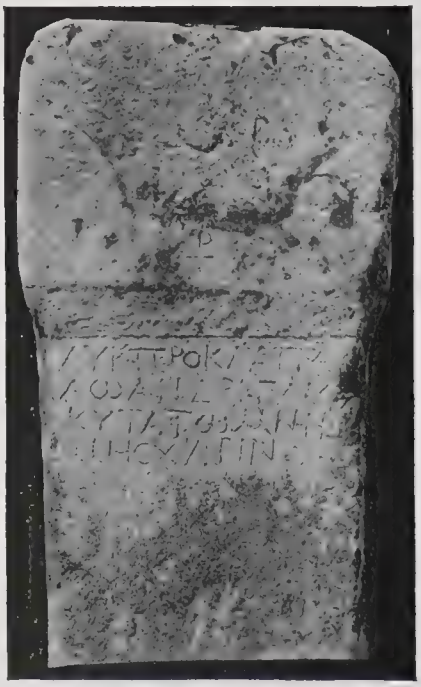


182. Serai önü, in the floor of a mosque verandah. Stele of bluish limestone. H., 1·59; w., 0·53; letters, 0·03 to 0·04; h. of panel, 0·73. Above, a pediment, broken.

Αὐρ. Μεῖρος (Σ)-
ατορνίνου ἀ-
νέσθησα τῇ γ-
λυκυτάθη μ-
ου συνβίω Θε-
οσεβείης κὲ τ-
ῇ ἀδελφῇ μο-
υ Κυριακῇ κ- ἐ-
μαυτοῦ ζῶ-
ντος ἀνέστη-
σα μνήμη(s) χ-
άριν

In ll. 1 and 11, the second sigma is carved as epsilon.

The names mark this inscription as Christian.

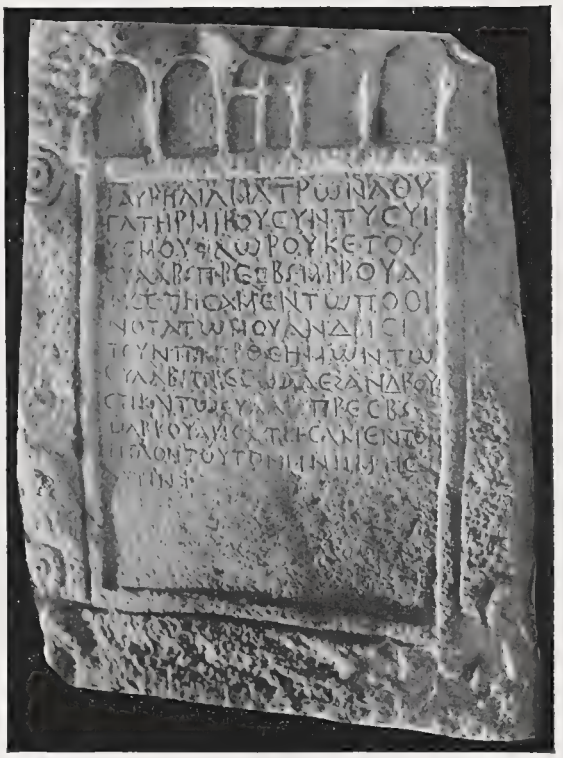


183. Serai önü, in the western cemetery. Bomos of bluish limestone. H. (visible), 0·91; w. top, 0·46; shaft, 0·39; th., 0·36; h. of top, 0·34. On the moulding above, a monogrammatic cross.

Αὐρ. Πρόκλα Παύ-
λω ἀνδρὶ γλυ-
κυτάτω μνή-
μης χάριν

Published, *Ath. Mitt.*, xiii. 1888, p. 256, no. 70.

184. Serai önü, in the wall of the new mosque. Grey limestone stele surmounted by five arches with pilasters, the central arch containing a Latin cross. H., 1·01; w., 0·79; th., 0·39; letters, 0·02; w. of panel, 0·52. The sides were decorated with a double circle in relief above and below, of which those on the l. and part of the lower on the r. survive.



+ Αὐρηλία Ματρῶνα θυγάτηρ Μίρου σὺν τοῖς υἱοῖς μου Φλώρου κὲ τοῦ εὐλαβ. πρεσβ. Μίρου ἀνεστήσαμεν τῷ ποθινοτάτῳ μου ἀνδρὶ εἶτ' οὖν πατρὸς ἡμῶν τῷ εὐλαβ. πρεσβ. Ἀλεξάνδρου ἔτι καὶ τῷ εὐλαβ. πρεσβ. Μάρκου ἀνεστήσαμεν τὸν τίτλον τοῦτον μνήμης χαριν +

L. 7. With the formula compare that in no. 270.

185. Serai önü, in the wall of the western cemetery. Stele of bluish limestone H., 1·06; w., 0·44; th., 0·29. In a pediment with *acroteria*, a cross (erased) in a sunken panel between two conventionalised palm-branches. Between the pediment and the panel, a curvilinear course.

Αὐρ(ήλι)ο(ς) Μῖρος
ἀνέστησα
τῷ γλυκυτά-
τω μου πατρὶ
Παύλω κὲ τῇ
μητρί μου Βασι-
λίσση κὲ ἐμαυ-
τῷ ζῶν τὴν ἱσ-
τήλην ταύτην
μνήμης χάριν

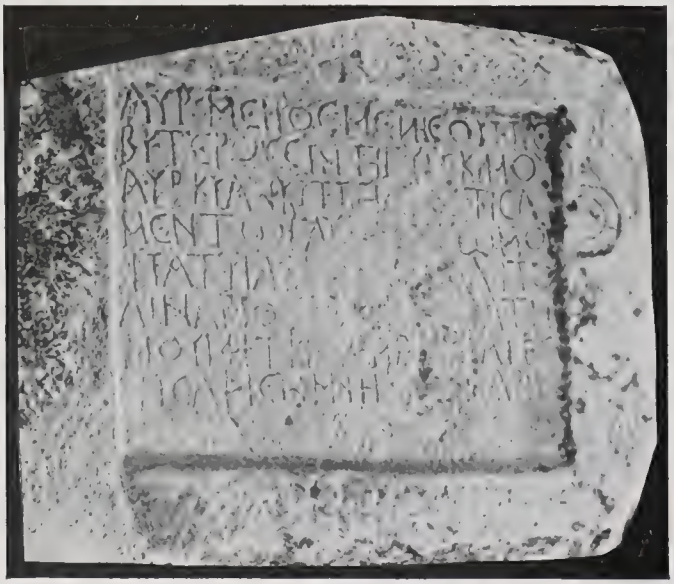
Published, *Ath. Mitt.*, xiii. 1888, p. 258, no. 77; *Stud. E.R.P.*, p. 73, no. 43.

186. Kadyn Khan, in the wall of the Khan. Limestone block, cut away at the top, with *tabula ansata.* H., 0·72 ; w., 1·02.

Αὐρ. Δόμνα σὺν τῷ ὑῷ
μου Κόνωνι κὲ σὺν τῷ
γαμρῷ μου Πέτρου ἀνε-
σθήσαμεν τῷ γλυκυ-
5 τάτῳ μου ἀνδρὶ
Ἰωάνου πρεσβυτέρο-
υ μνήμης χάριν

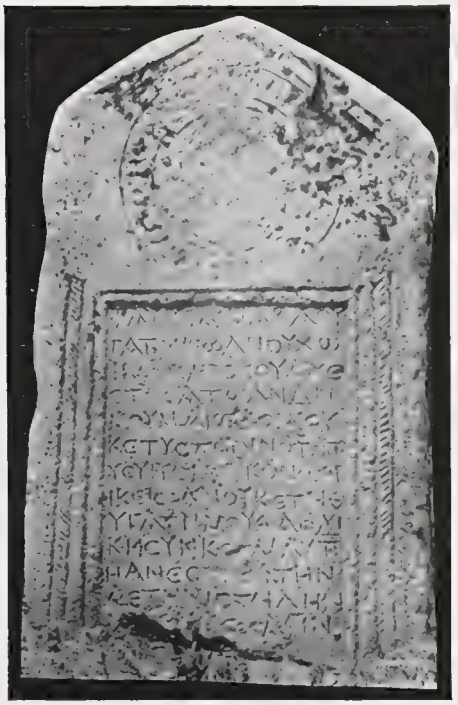
Published, *C.I.G.*, 3989*d*. Cf. *Ath. Mitt.*, xiii. 1888, p. 251, no. 52.

187. Serai önü. Block of bluish limestone with *tabula ansata.* H., 0·76 ; w., 0·96 ; th., 0·31. Above the panel, a *Constantinianum*, with a course of curvilinear decoration on either side. The markings on the lower border are modern.



Αὐρ. Μεῖρος Μεννεου πρεσ-
βύτερος σὶν τῇ γυνεκί μου
Αὐρ. Κυανύππη ἀ[ν]εστήσα-
μεν τῷ γλυκυτάτῳ μου
5 πατρὶ Αὐρ. . . . . Ἀπο-
λιναρίου κὲ [τῇ γλυκυτ]άτη
μου μητρὶ Α[ὐρ.] Μα . . . ἀνεσ-
τήσαμεν μνήμ[ης] χάριν

188. Serai önü, in the western cemetery. Stele of bluish limestone. H., 0·98 ; w., 0·60 ; th., 0·24. The top of the stele is occupied by a conventionalised garland, incised, surmounted by a low pediment. The surface inside the garland is defaced.



+ Αὐρηλ. Μαρία θυ-
γάτηρ Ἰωάνου χω-
ριω[. .]νιτεσου ἀνέ-
στησα τῶ ἀνδρί
μου Μακεδονίου
κὲ τῦς ποθινοτάτ-
υς υἱῦς μου Κόνων-
ι κὲ Ἰωάνου κὲ τῆ θ-
υγατρί μου Λαοδί-
κη σὺν κὲ [ἐ]μαυτ-
ῆ ἀνέσ[τησα] τήν-
δε τὴν ἰστήλην
μνήμ]ης χάριν

L. 3. It was impossible to decide whether the space between Ω and N was originally uncut ; the gap, if engraved, held one or two letters. In similar contexts in the neighbourhood we find χωρίου Γδανμααs, below, no. 339 (= *J.H.S.*, xxxi. 1911, p. 193) ; χωρίου Ἀραλλείων, below, no. 292 ; χωρίων Μισκαμου, *J.H.S.*, xix. 1899, p. 293, no. 203 ; and χωρίων Ἄρρων, *ibid.* In the present inscription, we must choose between χωρίων Ἰτεσου, χωρίω[ν] Νιτεσου, and χωριω[ν .]νιτεσου, the last, in view of the spacing, being the most likely. Dare we read χωρίω[ν Π]νιτεσου and identify the place with Strabo's Πιτνισσός, the Πετενησσός of Ptolemy, on which see Anderson in *J.H.S.*, xix. 1899, p. 117, and Ramsay in *Jahresh. Oest. Arch. Inst.*, vii. 1904, col. 104 f. ? For the territorial designation attached directly to a personal name, cf. Αὐρ. Εὐσέβις χωρίου Γδανμααs, no. 339.

Published, *Ath. Mitt.*, xiii. 1888, p. 255, no. 68.

189. Kadyn Khan, in the wall of the Khan. Block of bluish limestone, with panel. H., 0·62 ; w., 0·72 ; letters, 0·35. In the present state of the stone, the panel (h., 0·37 ; w., 0·48) is near the l. side, but the border has been cut flat all round, and may have been cut away on the l. The inscription is partly erased in ll. 1, 2.

Τας πρεσ[βύτερος
σὺν τῶ ἀνεψιῶ [μου
Αὐρ. Τα ἀνέστησα τῆ
γλυκυτάτη μου μη-
τρὶ Αὐρ. Κυρίλη καὶ τῶ
γλυκυτάτω μου γαν-
βρῶ Διοκλῆ ἀνέστη-
σα μνήμης χάριν

Published, *Ath. Mitt.*, xiii. 1888, p. 253, no. 57.

190. Kadyn Khan, in the eastern cemetery. Bomos of bluish limestone. H., 1·19 ; w., 0·49 ; th., 0·48. In the panel, above the inscription, a garland in relief. Between the panel and the upper moulding, a mattock and pruning-hook.

Αὐρ. Μεῖρο[ς
Λευκίου
Πέτρω υἱῶ
γλυκυτά-
τω μνή-
μης χάρι-
ν

The *stemma* Lucius—Mirus—Petrus suggests Christianity ; the name Petrus makes it certain. Λούκις Πέτρου διάκων (no. 242) was perhaps a relative.

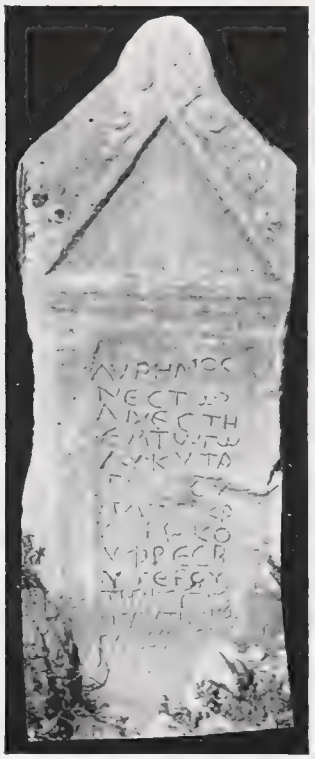
Published, *Ath. Mitt.*, xiii. 1888, p. 259, no. 79.

191. Kadyn Khan, in the eastern cemetery. Bomos of bluish limestone. H. to bottom of panel, 1·15 (base concealed) ; h. of top, 0·40 ; w. top, 0·66 ; shaft, 0·54 ; th., 0·48. Between the cornices, a reversed monogrammatic cross.

Αὐρ. Μᾶρκος
Αὐρ. Φαλκων-
ίλη συνβίω
γλυκυτάτη
μνήμης χάριν

Published, *Ath. Mitt.*, xiii. 1888, p. 262, no. 92.

192. Kadyn Khan, in the central cemetery. Limestone stele. H. (visible), 1·37 ; w., 0·42 ; th., 0·33. Above is a pediment, with *acroterion* and curvilinear border. It perhaps contained a cross (erased).



Αὐρήλιος
Νέστωρ
ἀνέστη-
(σ)α τῶ γ⟨ω⟩-
λυκυτά-
τω μου
πατρὶ Κα-
λιμάκο-
υ φρεσβ-
υτέρου
τὴν τύτλο-
ν ταύτην (τ)ῶ
γλυκυτάτω
μου πατρὶ μ-
νήμης χάριν

In l. 4, Є is cut for C, and Ω is repeated after Γ ; in l. 12, I is cut for the T of TΩ. Published *Ath. Mitt.*, xiii. 1888, p. 251, no. 53.

193. Kadyn Khan, in the central cemetery, Stele of bluish limestone. H., 0·92 ; w., 0·66 ; th., 0·22 ; letters, 0·04 to 0·05. In an arch above the panel, and separated from it by a curvilinear pattern, is a monogrammatic cross.

Ἀνδράγαθος
πρεσβ(ύτερο)ς σὺν τῶν
ἀδελφῶ(ν) μου
Ἀντωνίω κὲ Χαρ-
ικῶ κὲ Μάρκω
κὲ Παύλω ἀνεσ-
τήσαμεν τῶ γλυ-
κυτάτω ἡμῶν πα-
τρὶ Αὐρ. Παύλω
μνήμη(ς) χάριν

Ll. 4, 5. Χαρικῶ = Καρικῶ.

L. 10. Є is cut for C.

Published, *Ath. Mitt.*, xiii. 1888, p. 252, no. 56.

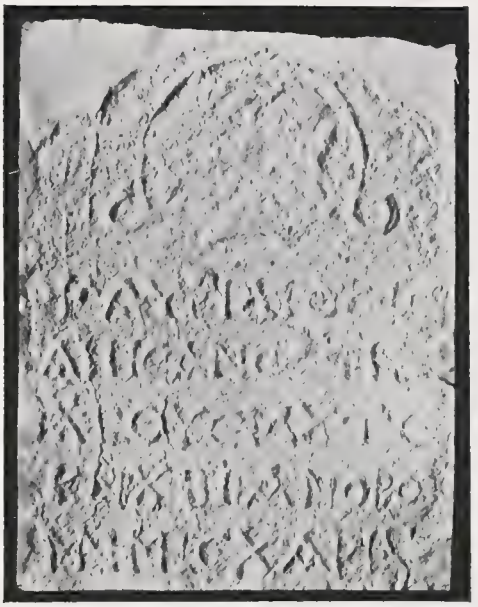
194. Kadyn Khan, in the wall of the Khan. Limestone block. H., 0·34 ; w., 0·43 ; letters, 0·02. The first two lines of the inscription are partly erased.

ἔνθα κατάκιτε Ἀπ[π-
ας ἀναγνώστης υἱ-
ὸς Φαυστίνου νε-
ώτερος εὐμεγέ-
θης ὦ κὲ ἀνήγιρε-
ν τὸ ἡρῶον τοῦτ-
ο ἡ μήτηρ αὐτοῦ
Αὐρηλ. Φαυστῖνα δι-
άκονος μνήμης
χ[άρ]ιν

This block was built into the wall of the *heroon* mentioned in l. 6. In l. 8, the fourth symbol is Λ, and the third is Γ and P in ligature. The transcription Αὐρ. Γλ. is unlikely.

Published, *Ath. Mitt.*, xiii. 1888, p. 254, no. 65 ; cf. Ramsay, *Luke the Physician* p. 395 n. 1.

195. Kadyn Khan, in the wall of the Khan. Stele of bluish limestone, with incised arch, which contained a Maltese cross (defaced). H., 0·61 ; w., 0·25 ; letters, 0·015 to 0·02.

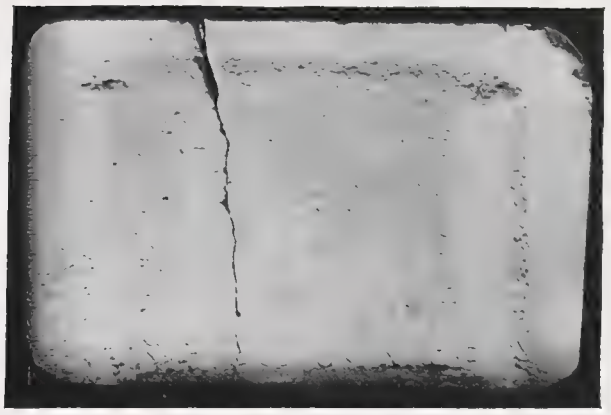


+ Αὐρίλιος Ἰω-
άνις ἀνέστη[σ-
α τοῦ ἐμοῦ τέ-
κνου Βιάνορος
μνήμης χάριν

For Αὐρ. Ἰωάν(η)ς cf. *Ath. Mitt.*, xiii. 1888, p. 258, no. 78 ; the reading Ἰωάνις (not Μανις) is certain.

Published, *Ath. Mitt.*, xiii. 1888, p. 256, no. 71.

196. Kadyn Khan, in the wall of the Khan. Limestone block, with panel. H., 0·71 ; w., 0·96 ; letters, 0·025 to 0·03. The borders are defaced and the surface worn.



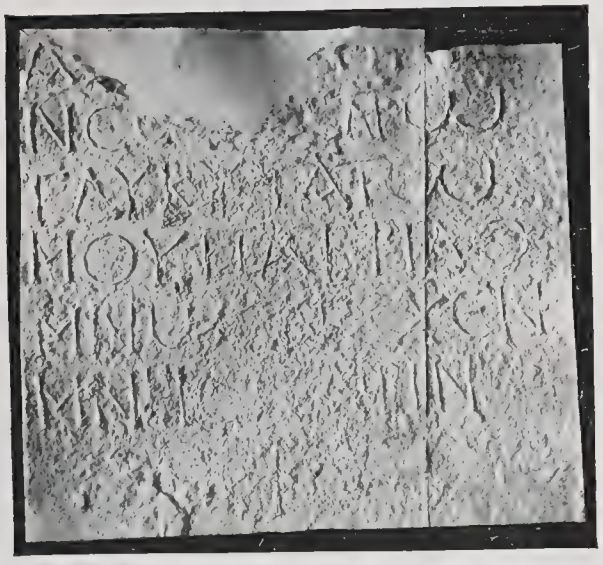
ἁγνὸς π[ρ]εσβ. [μέγα
τείμιος ἐνθάδε
κεῖμε [ἐν] πίστη τε
μέγιστος κὲ ἀλη-
θείησι[ν ἄρ]ιστος
ὃν κ[ὲ Θεὸς ἐτ]ίμησε
κὲ [ε]ἰ[ν . . . .]κατε-
δέ[χθη . . . . . ΤΑ
Τ . . . . . Η
ΘΙ . . . . . ἄμε]νπ-
τον [ἠδ' ἐν εὐλο]γίη-
σιν ἀριπρεπέαν
λυγίφωνον Αὐρ. Τας

L. 3. πίστη = πίστει.

L. 7. Perhaps αὐλῆ should be restored ; cf. no. 412.

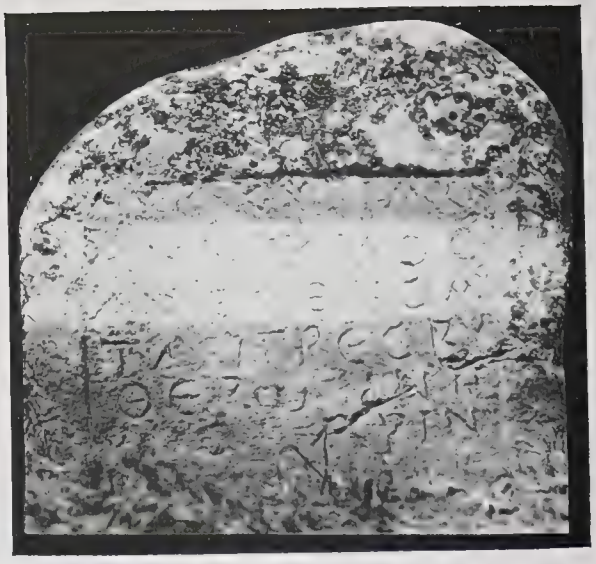
L. 11. The restoration εὐλο]γίησιν, "praises (to God)," is supported by λ(ι)γ(ύ)φωνον below.

197. Kadyn Khan, in a house. Stele of bluish limestone. H., 0·60 ; w., 0·47; th., 0·20 ; letters, 0·0275 to 0·03. The top is broken away.



Α[ὐρ . . .]ης [ἀ-
νέσ[τη]σα τῶ
γλυκυτάτω
μου πατρὶ Δό-
μνω ἔνεχεν
μνῆς χάριν
+

198. Kadyn Khan, in the central cemetery. Rough limestone stele with panel. H. (visible), 0·54 ; w., 0·57 ; th., 0·53.



Αὐρ. Κυριακὸς
ἀννψυὸς
ἀνέσθησα
Τα πρεσβυ-
θέρω μνή-
μης χάριν

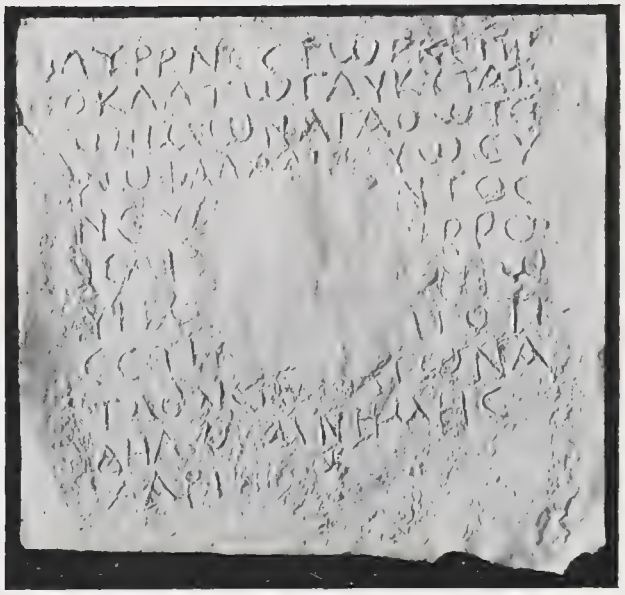
199. Meidan, in a lane. Block of bluish limestone with *tabula ansata*, the *ansae* shaped like leaves. H., 0·80 ; w., 0·80 ; th., 0·25 ; letters, 0·02 to 0·03 ; h. of panel, 0·44 ; w. of panel, 0·40. Above the panel, a leaf-pattern, probably representing a palm-branch.

Αὐρρ. Νέστωρ κὲ Πρ-
όκλα τῶ γλυκυτάτ-
ω ἡμῶν ἀγα(θ)ωτέ-
ρω Φαλαδίω ὑῶ συ-
νευδ[οκο]ῦντος
καὶ [τοῦ γα]μβρο-
ῦ ἡμ[ῶν ?Αρμ]ενίω
ἐστή[σαμε]ν τὸ τί-
τλον ἐκ σημίων ἀ-
δήλων μνήμης
χάριν

L. 3. Θ is carved as O. L. 4. The name is Palladius. L. 9. ἐκ σημ(ε)ίων ἀδήλων is a touch of humility. For σημεῖα, cf. Kaibel, *Ep. gr.*, 580.

(*a*)

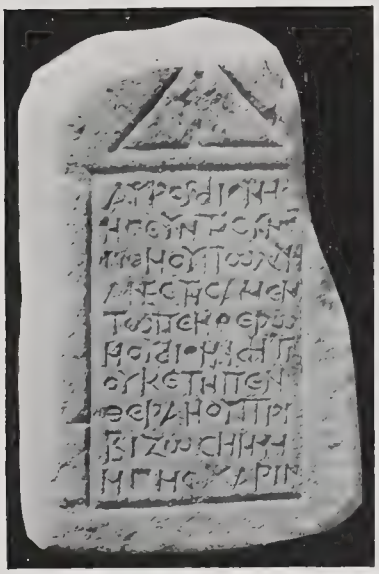
+ Αὐρυλία
Σουσάνα
ἀνέστησ-
α τοῦ ἀν-
δρί μου Ἀ-
στερίου τί-
τλον μνῆς
χάριν



(*b*)

200. Kinik, in the wall of a farmyard. Limestone stele with plain border, broken above and below. H., 0·62 ; w., 0·62 ; w. of panel, 0·42 ; w. of borders, 0·10 ; h. of inscription, 0·48.

201. Kinik, near a well north of the village. Limestone stele. H., 0·53 ; w., 0·35 ; th., 0·24 ; h. of panel, 0·36 ; w. of panel, top, 0·21, bottom, 0·23. Above, an incised pediment which contained a plain cross (mostly defaced).

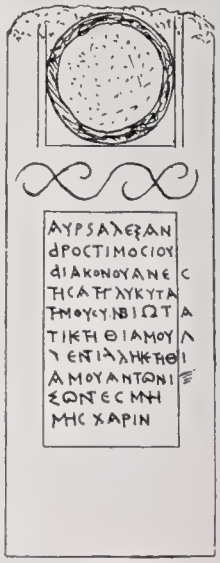


Αὐρ(ήλι)ο(ς) Διομήδ-
ης σὺν τῇ συνβ-
ίῳ μου Πώλλη
ἀνεστήσαμεν
τῷ πενθερῷ
μου Διομήδη Τι[η-
ου κὲ τῇ πεν-
θερᾷ μου Πρι-
βι ζώσῃ μνή-
μης χάριν

L. 6. The surface on the r. border is damaged, and may have contained H or T ; or the missing letter may have been omitted by the engraver.

L. 10. The engraver, having made a mistake, deleted his error and carved H over again.

202. Chaldere, in a well-head. Limestone stele, broken above. H., 1·09 ; w., 0·42 ; th., 0·28 ; h. of panel, 0·465 ; w. of panel, 0·27 ; diameter of outer circle above, 0·275. The inscription was copied by Calder in 1908 and revised in 1911. In 1925, only a few letters of the inscription remained ; the stone was drawn to scale. The last letter in ll. 3, 5, 6 and 7 is carved on the border ; opposite l. 8, the r. border is defaced. The interior surface of the circle was defaced in 1908 ; it probably contained a cross.



Αὐρ. Αλέξαν-
δρος Τιμοσίου
διακόνου ἀνέσ-
τησα τῇ γλυκυτά-
τη μου συνβίῳ Τα-
τι κ- τῇ θία μου (Οὐ)α-
λεντίλλη κ- τῇ θί-
α μου Ἀντωνί[α
ζῶντες μνή-
μης χάριν

L. 2. Τιμοσιου not Τιμο[θϵ]ου, is certain (1908, 1911, 1925). L. 6. Probably an instance of haplography ; but Αλεντ occurs in no. 206 ; cf. Αλενπατης in no. 33.

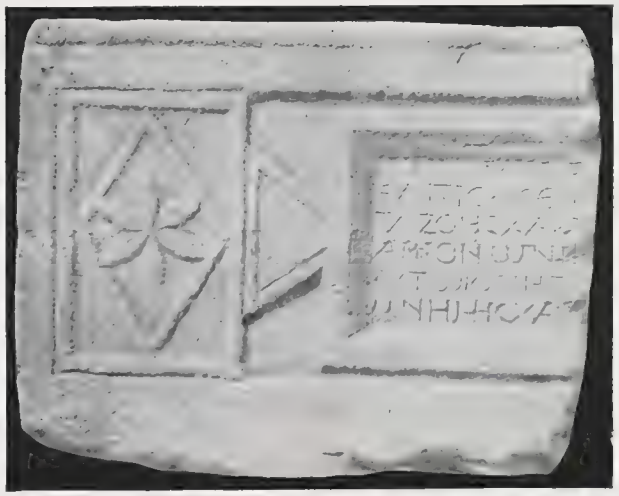
203. Chaldere, in front of a house. Limestone block, with *tabula ansata*. H., 0·82; w., 1·07; th., 0·47; h. of panel, 0·42; w. of panel, 0·66; diameter of circle, 0·11. In a circle on the upper border, a *Constantinianum*. The inscription was copied by Calder in 1908, and revised in 1911. In 1925, the last four lines and the cross were completely effaced; the stone was drawn to scale.

Αὐρ. Δόμνα Γελασίου
ἅμα τῷ υἱῷ μου Μενάν-
δρῳ ἀνέστησα τῷ ἀν-
δρί μου Αἰλ. Πατρικίῳ
ἕνεκεν μνήμης χάριν

204. Suwerek, in the wall of a house. Plain limestone block with panel. H., 0·41; w., 0·77; letters, 0·04; h. of panel, 0·30; w. of panel, 0·63.

ἐνθάδε κῖτε ἀνὴρ
Αὐ. Εἰωάνης Κουσ-
σου ἀνέστησαν τὰ τέ-
κνα τῷ π[α]τρὶ κὲ τῇ μητρὶ
μνήμης χάριν leaf

205. Suwerek, in the wall of a house. Limestone block with *tabula ansata*, flanked by panels containing a rosette in a losenge-shaped frame, broken on the r. H., 0·88; w., 1·10; th., 0·54.



Αὐρ. Ἀλέξανδρ[ος . . . . . .
ἐλπίσας ἐπὶ [τὴν τῆς ἔπει-
τα ζόης χαρὰ[ν ἐώνιον ζῶν κ-
αὶ φρονῶν κ[ατεσκεύασε ἑ-
αυτῷ κοιμητή[ριον τοῦτο
μνήμης χάρ[ιν

Published, *Stud. E.R.P.*, p. 89, no. 58; cf. Ramsay, *Luke the Physician*, p. 406, no. 42.

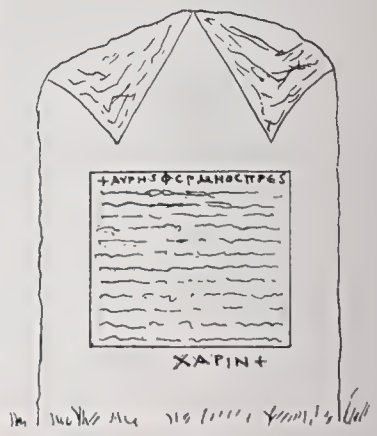
206. Dedeler, in the wall of the mosque. Block of bluish limestone. H., 0·95 ; w. (l. side to outside of *ansa* on r.), 1·33 ; letters, 0·03 to 0·055. The block contained a *tabula ansata* of which the r. side survives.

Αὐρ. Φιλήμων καὶ Ἡ . . . . .
ἀδελφοὶ πατρὶ ἰδίῳ Λόγγω
πρεσβυτέρῳ καὶ τῇ μητρὶ αὐ-
τῶ]ν γλυκυτάτῃ Κασσία καὶ Τει-
μέω ἀδελφῷ καὶ ἀδελφῷ Παπ[α
σ]τρατευσαμένω καὶ Αὐ[ρ.
Ν]ονη (Οὐ)αλεντίνου ἡ γ[υ-
νὴ] Παπα καὶ τῇ ἰδία θυ-
γα]τρὶ αὐτῆς Κασσία
μ]νήμης ἕνεκεν

207. In a cemetery half a mile east of Kinik. Stele of bluish limestone shaped above to suggest a pediment with *acroteria*, concealed below. H. (visible), 0·86 ; w., 0·60 ; th., 0·29 ; letters, 0·015 to 0·025. (XAPIN measures 0·04.)

(*a*)

+ Αὐρή. Φερμηος πρε.
σὺν τῶν νεἰῶν μου
Κόνωνος πρε. κὲ Ἀ-
λε[ξάνδρω] πρ[ε.
. . . . . ἀνέστη-
σα τ[ῶ γλυ]κυ[τ]ατω
μου . . . . . Ὀλύνπ-
ω . . . . . NO
. . . . . ЄNOCTΩ
ΠΑ . . . . . τω Εὐγε-
νίω κ . οι . . ἀνεστή-
σαμεν τὸν τίτλον τ-
οῦτον μνήμης
χάριν +



(*b*)

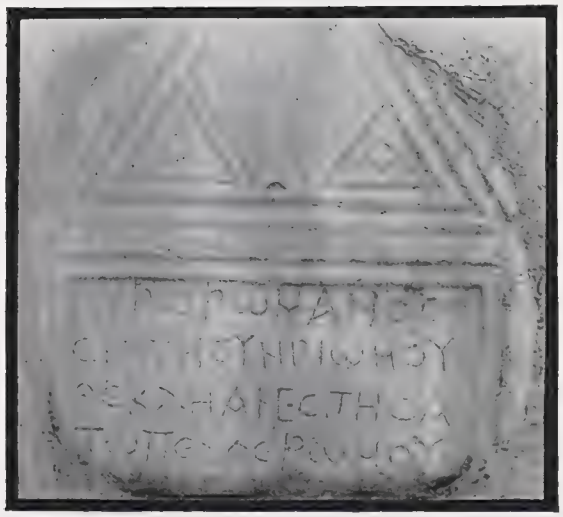
L. 1. The sixth letter is Є (with the bar defaced) not O. Probably the name is Firmius.

208. Meidan, in the cemetery. Pillar of bluish limestone, concealed below. H. (visible), 0·60 ; w., 0·37 ; th., 0·26 ; letters, 0·01 to 0·015. On the front and on the back, an identical moulding (that on the front shown in the fig.). The sides are smoothed. Below the inscription, a Latin cross.

+ Αὐρ. Τας υἱὸς Παύλο[υ
ἀνέστησα τῶ γλυκυτάτω κ(ὲ)
πολυποθήτω ἀδελφῶ
μου Ἀγάθονι ἀρχιερῖ σὺν
5 τ]ῆ συνβίου μου Τατα
κὲ τῶν τέκνων
μου Παύλου κὲ Ἀγάθο-
νος τὴν ἰστήλην ⟨ταυ⟩
ταύτην μῆς χάριν

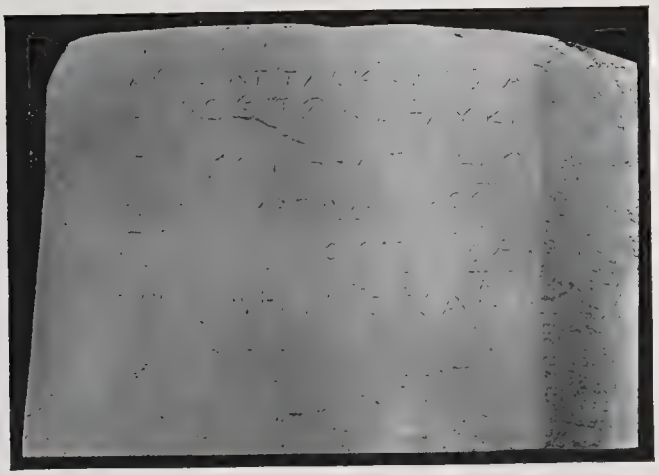
L. 9. MHC, clear on the stone, is probably a slip for MNHC ; but cf. no. 357.

209. Meidan, in a house wall. Stele of bluish limestone, with pediment which contained a cross, now defaced, and broken below. H., 0·54 ; w., 0·55 ; w. of panel, 0·45 ; letters 0·02 to 0·035.



Αὐρ(ήλι)ο(ς) Ῥωμανὸς
σὺν τῆ συνβίω μου
Θέκλη ἀνέστησα
τῶ πενθερῶ μου
. . . . . .

210. In a bridge north of Dokus Devrent Khan, on the road to Ladik. Block of bluish limestone, cut away on the right; surface round inscription defaced. H., 0·58; w. (original), 0·76; letters, 0·02 to 0·03.



Αὐρ(ήλι)οι Ἄττας κ Ἀλέξα[ν-
δρος κ Πῶλα γλυκι[τά-
τω μου πατρὶ ἡμῶν
Δορμαγλη πρεσβι-
τέρω ἀνεστήσα[μ-
εν μνήμης χάριν

L 4. With the name Dormagles, cf. Δορμαπεας (Dinek Serai, Buckler and Calder 1926, unpubl.); Δορμισπας, Sundwall, *Einheim. Namen*, p. 90.

211. Ladik, in the cemetery. Stele of bluish limestone, top concealed. H. (visible), 1·15; w. shaft, 0·48 to 0·53; base, 0·60; th., 0·26; h. of panel, 0·74; w. of panel, 0·33; letters, 0·025 to 0·04. The figure shows ll. 4-14; the first three lines depend on the copy.

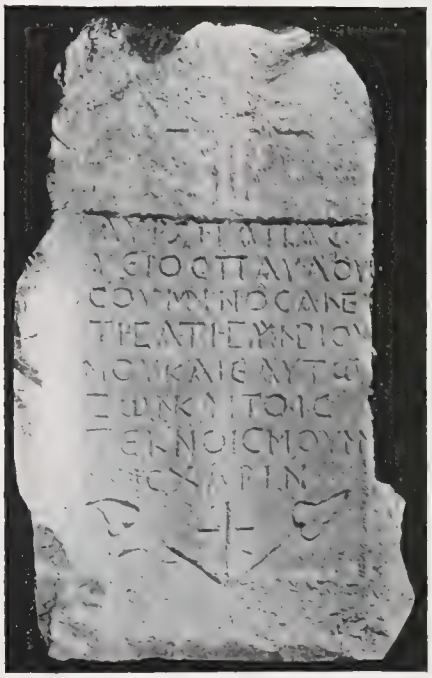
Αὐρ(ήλι)υ Παρηγό-
ρειος κὲ Μεν-
νεας κὲ Αὐγο-
ῦστα ἀνεστ-
ήσαμεν τῶ
πατρὶ ἡμῶν
Παύλου πρεσ-
βυτέρου κὲ τ-
ῆ μητρὶ ἡμῶ-
ν Αὐρ. Παυλεί-
νη Κυρείων-
ος ἀνεστήσ-
ομεν μνήμ-
ης χάριν

L. 1. ΑΥΡΥ for ΑΥΡΟΙ, Αὐρ(ήλι)οι.

212. Kinik, in the wall of a house. Plain stone with panel, the edges concealed under plaster. H. ca., 0·60 ; w. ca., 0·65 ; letters, 0·025 to 0·03 ; h. of panel, 0·37 ; w. of panel, 0·40.

+ Αὐρίλιος Τιη-
ος διάκων νεὸ-
ς Γαείου σὺν τῆς
συνβίου μου Τεκ-
ούσης κὲ τῆς γυ-
νηκαδ[έλ]φης μ-
ου Ἐλα[φίη]ς ἀνε-
στήσα[με]ν τῶ
πατρὶ ἡμῶν Διο-
μήδου τίτλον
μήνμης χάριν

L. 7. The name Elaphia, probably felt to be the equivalent of Dorcas, occurs on a Christian inscription at Nevineh, S.E. of Ladik (Calder, 1908, unpubl.).



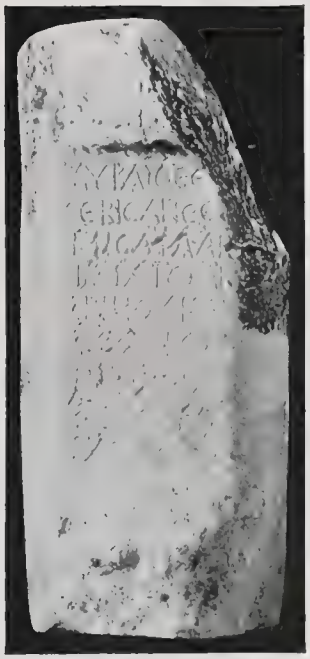
213. Ladik, in the wall of a garden. Stele of bluish limestone, with a pediment containing a cross in relief. H., 0·84 ; w. shaft, 0·47 ; base, 0·54 ; th., 0·21. Below the inscription, an incised cross with two vine-leaves. The inscription is cut in a panel, the right border of which is broken away.

Αὐρ. Παπας
νεὶὸς Παύλου
Σουμνηνὸς ἀνέ[σ-
τησα τῆ συνβίου
μου καὶ ἑαυτῶ
ζῶν καὶ τοῖς
τέκνοις μου μν[ή-
μνης χάριν

L. 3. Σουμνα was probably a δῆμος of Laodicea Combusta.

Ll. 7-8. Confusion between μνήμης and μνείας (no. 98) gave rise to the forms μνῆς (no. 110), μνήμνης (no. 172), μνήσμης (no. 173), μήνμης (no. 212), μνήνμην (no. 115), and possibly μῆς (no. 208).

On the cross with vine-leaves, see *Revue de Philologie*, xlvi. 1922, p. 122 f. The reference is to *John* xv. 5. Cf. nos. 362, 370 ?



214. Ladik, in the cemetery. Round pillar of bluish limestone cut flat in front. H., 0·94; diameter, 0·36; letters, 0·035. Above the flat surface, a cross.

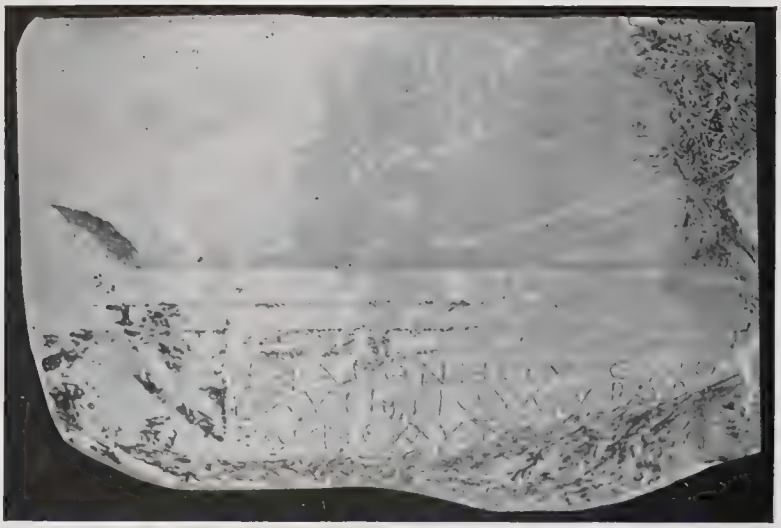
Αὐρ(η)λ(ία) Θε(ο)- ?
σεβὶς ἀνεσ-
τησα Φλα(β).
Νικία τῶ ἀν-
δρί μου καὶ
αὐραρίω +
μνήμης
χάριν leaf

The spelling of the name of the dedicatrix is uncertain. The last surviving letter in l. 1 is Є, not O, and it appeared to be the last letter. We must choose between Θεσσεβίς, Θε(ο)σεβίς and Θε(υ)σεβίς, formed on the analogy of Κλευπάτρα (no. 103).

The last symbol in l. 3 must be an unfinished B; only the vertical bar and the upper horizontal bar were carved.

L. 6. *αὐραρίω*. See on no. 281.

215. Ladik, in ruins S. of the village. Dummy sarcophagus, broken below. H., 0·85; w., 0·97; th., 0·60; letters, 0·045. The top is finished to resemble an arched lid with *acroteria*; h. from bottom of moulding 0·38; w. of gable at bottom, 0·34; h. of gable, 0·25; h. of *acroteria* from bottom of moulding, 0·20.



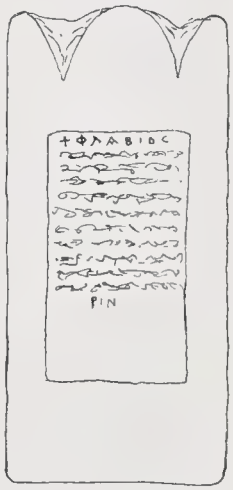
+ Φλ. Ὀνήσιμος υἱὸ[ς
Ὀλυμπίου αὐράρι[ος
ζῶν ἑαυτῷ . . . . . .

The fourth letter in l. 2, may be M or N; the last may be C or Υ. *αὐράριος*: cf. no. 281.

216. Ladik, in a house. Stele of bluish limestone. H., 1·24, w., 0·58 ; letters, 0·0225 to 0·03. H. of panel, 0·66 ; w. of panel, 0·37. The stele is roughly finished at the top to suggest an arch with *acroteria*.

(*a*)

+ Φλάβιος
Παῦλος Ζήν-
ωνος αὐγου-
στάλιος καὶ
ἀπὸ μαγίστ-
ρων καὶ Σωτη-
ρίης τῆς ἐμῆ-
ς συνβίου ζῶ-
ντες ἀνεσ-
τήσαμεν
μνήμης χά-
ριν



(*b*)

L. 6 ff. The construction is a blend of καὶ Σωτηρία and σὺν καὶ Σωτηρίη(ς).

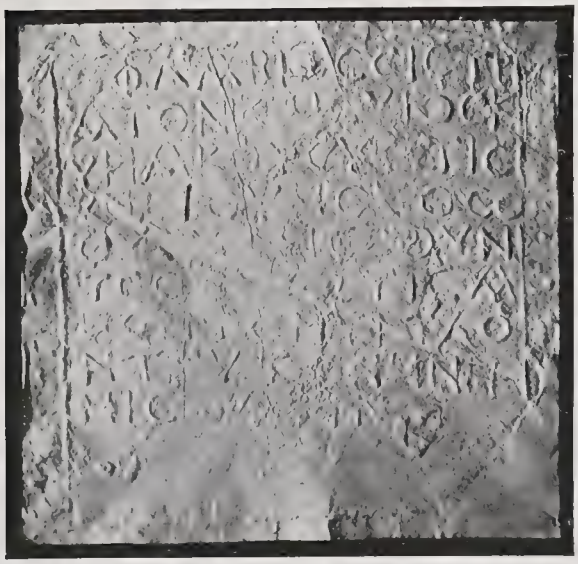
This inscription dates from the latter half of the fourth century. The *augustales* were wrongly said by Mommsen, *Staatsrecht*, iii., p. 454, not to be found in the Greek-speaking provinces ; see C.I.L. iii. 7268 = v. 8818, 6099, 514 (Achæa), *ibid.* 6062 (Asia) and nos. 169, 283. In the early imperial period they were mostly freedmen ; in the later period the *collegia augustalium* contain many free-born citizens, like Φλάβιος Παῦλος Ζήνωνος (cf. Ruggiero, *Diz. Epig.*, i. p. 848). In l. 5, ἀπὸ μαγίστρων means that Paulus had been a *magister augustalis*, or president of the collegium (Ruggiero l.c., p. 835.

216*a*. A member of the same family perhaps dedicated the following inscription, copied by Calder at Ladik, on the step of a stair, in 1908. "Rude letters ; crosses at the r. hand side of the first and of the last line."

Φλάβιος + | Ζίνων | νἱὸς Ταση | σὺν τῆς συν||βίου [α]ὐτοῦ | Δό[μ]νης τὸ | μν[ῆ]μα ἀνέστη|σαν +

With Ταση (indeclinable) cf. Κωβελλις δὶς τοῦ Ἄττη, Ramsay, *C.B.*, p. 306, no. 107 ; and see *C.R.*, xxiv. 1910, p. 80.

217. Saradj Punar, 4 miles N.E. of Ladik. Rough block of bluish limestone, broken on r., with a panel enclosed by a single incised line. H., 0·87 ; w., 0·63 ; letters, 0·025 to 0·03. H. of panel, 0·44 ; w. of panel, 0·435.



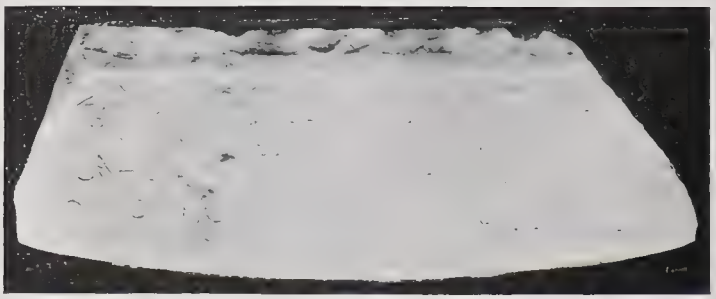
+] Φλάβιος Εἰστρ-
ατόνικως υἱὸς Κ-
υριακοῦ σὺν τῖ σ-
υνβίου μου Θεο-
5 φ[ράστ]ης ζοῦν-
τες ἀ[νε]στίσα-
μεν τὸν τίτλο-
ν τοῦτον μνή-
μης [χ]άριν [+

L. 5. ζοῦντες probably represents Phrygian pronunciation : cf. κακουν, etc.

L. 9. The X has been erased, and there are clear traces of erasure at the end of this line and at the beginning of l. 1. The inscription began and ended with a cross.

L. 5. The copy has ΦΡ . . . . IC. The transcription follows the impression.

218. Ladik, in a courtyard. Block of greyish limestone. H., 0·38 ; w., 1·08 ; th., 0·46. The inscription is carved in a sunk panel, broken at both sides. The top of the stone is flat, the bottom rounded.



+] Φλάβιος Πολυχρόνις δρα[κων]άριος ἀνέστησα τῆ μακαρ[ιστ]ῆ μνῆς εὐτ[ύ]χου Εὐδοκία τὸ μ[ημόριον μνήμη[ς] χάριν +

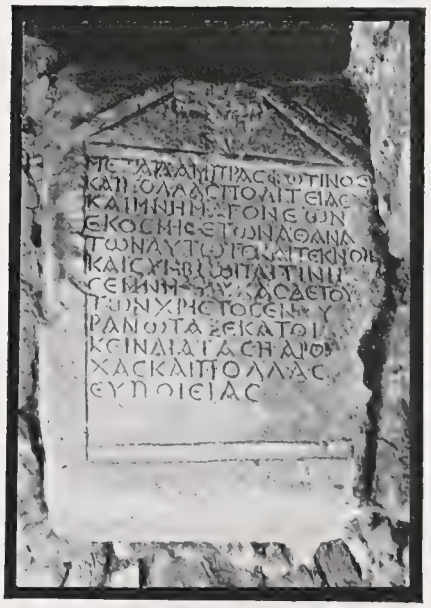
L. 3. For μνῆς cf. no. 213. The next word may be εὐτύχου(ς) or Εὐτύχου, the father of Εὐδοκία ; the usual order is Εὐδοκία Εὐτύχου. In the latter case read μακαριστῆ(ς) for the usual μακαρίας (cf. no. 260). Flavius Polychronios was a bearer of the dragon standard : see Pauly-Wissowa, *Realenc.*, v. col. 1634, where the writer knows only two epigraphical references.

219. In a bridge north of Dokus Devrent Khan, on the road to Ladik. Bomos of bluish limestone. H., 1·49 ; w. top, 0·53 ; shaft, 0·43 ; letters, 0·035 to 0·04. On the shaft, an arched *ædicula* (which contained a figure, now erased). To the l. of the *ædicula*, a pruning-hook and a mattock. To the r. of the *ædicula*, a spindle and distaff. On the base, a cross.

Γάος πατρὶ Μά[ρ|κω Μουσιδος | ἀνέστησεν | μνήμης || χάριν

The cross on the base of the altar may be a later addition, but it is carefully cut, not a Byzantine *graffito*.

For the name Mousis, see on no. 67.



(*a*)

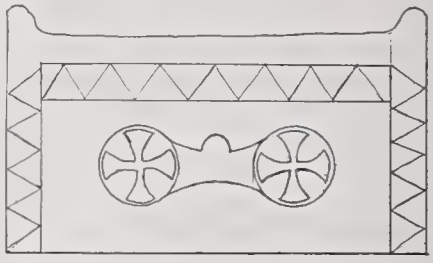
220. Shahr Ören, in the door of a stable. Stele of bluish limestone, broken on the r. H., 0·90 ; w. top, 0·65 ; base, 0·54 ; th., 0·30 ; letters, 0·03 to 0·0325. In a low pediment, a cross in low relief, defaced.

(*b*)

μετὰ λαμπρὰς Φωτῖνος
καὶ πολλὰς πολιτείας
καὶ μνῆμα γονέων
ἐκόσμησε τῶν ἀθανά-
των αὐτῶ τε καὶ τέκνοις
καὶ συμβίω Παιτίνη
σεμνῆ ψυχὰς δὲ τού-
των Χριστὸς ἐν οὐ-
ρανῶ τάξε κατοικ-
εῖν διὰ τὰς παρο-
χὰς καὶ πολλὰς
εὐποιείας

(*a*)

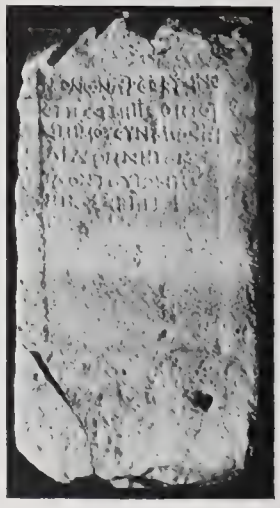
221. Osmanjyk, in a lane. Dummy sarcophagus of grey local stone. H., 0·49; w., 0·26; th., 0·84; letters, 0·02 to 0·04. On either side, in panels surrounded by zigzag patterns, two Maltese crosses in circles (Fig. *b*). The back is plain, the top rounded. Above the inscription, a Maltese cross in a circle.



(*b*)

Ὀρέστης
Αἰσώπου
Μ]αρκέλου
μητρὸς
Δ]ουδου-
σῃ

222. Kadyn Khan, in the wall of the Khan. Stele of bluish limestone. H. ca., 0·95; w. ca., 0·50. Above, a pediment, broken away.

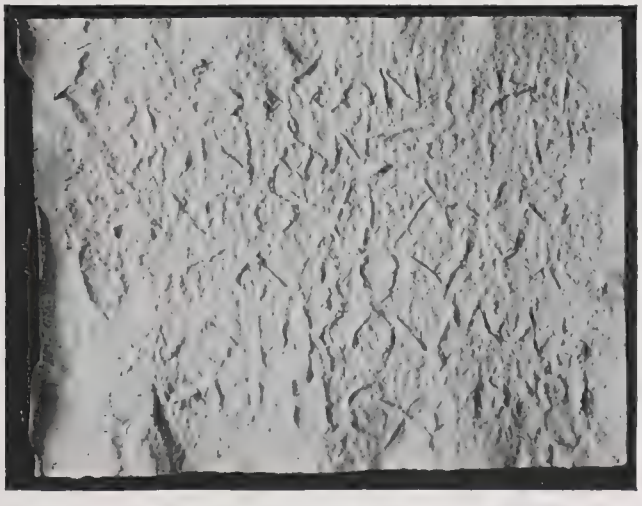


+ Κόνων πρεσβ. ἀνέ-
στησα τῇ ποθινοτ-
άτη μου συνβίῳ Αὐρη-
λί(α) Δόμνῃ τὸν [τί-
τλον τοῦτον μνή-
μης χάριν

L. 3. ΑΥ are in ligature.

Published, *Ath. Mitt.*, xiii. 1888, p. 253, no. 58.

223. Osmanjyk, in the steps of an *oda*. "Dummy" sarcophagus, with rounded top, broken behind. H., 0·73; w., 0·23; th. of the surviving portion, 0·47; letters, 0·015 to 0·025. Above the inscription, which is on the end of the sarcophagus, an arch containing a Maltese cross. The sides are concealed, but part of a Maltese cross was visible on the l. side.



+ Κόνων διά-
κων ἀνέστη-
σα τοῦ γλυκ-
υτάτου υἱῶ
Μάρκου μν-
ήμης χάριν

224. Tahsin, in the verandah of the mosque. Dummy sarcophagus of whitish local stone. H., 0·71 ; w., 0·32 ; th., 1·11 ; letters, 0·02 to 0·03. The inscription is on the end. On the l. side, two Maltese crosses in circles. The r. side is concealed, the back plain. The top of the sarcophagus is rounded. The first four lines of the inscription are carved on either side of a cross.

(*a*)

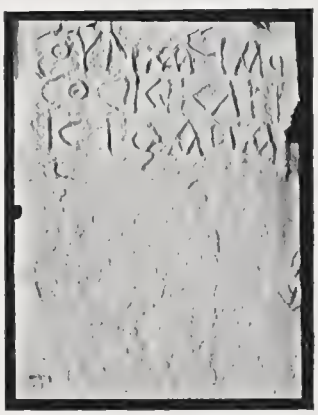
ἔν-
θα κα-
τάκιτε
Παπας
Δόμνου
+ἄριν μν-
ήμης

(*b*)

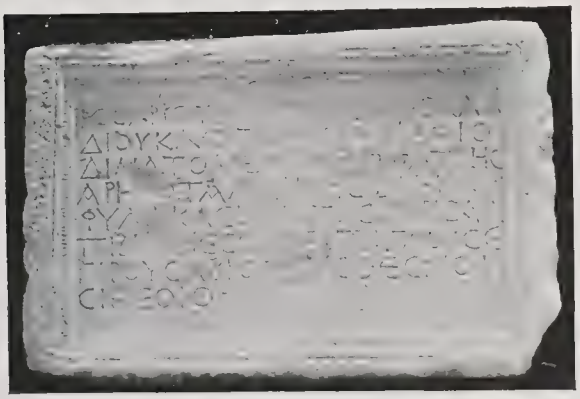
L. 6. For + *άριν* see *J.R.S.*, xiv. 1924, p. 88 ff., and cf. no. 154. This inscription probably belongs to the fifth century A.D.

225. Serai önü, in the wall of the new mosque. Fragment of bluish limestone. H., 0·44 ; w., 0·26 ; letters, 0·015 to 0·04. Below the Π in l. 3, a Latin cross.

. . . ουν αμα φ . . .
. . . σος κικλη[σκ . . .
. . . ιστεαπα . . .



226. Serai önü, in the wall of the new mosque. Tablet of bluish limestone. H., 0·47 ; w., 0·74 ; letters, 0·02 to 0·03. The three upright strokes on the upper border may be part of a cross between two bars : cf. *Anatolian Studies*, p. 88, no. 10 = no. 176.



Παῦλα διάκονος πανμάκα-
ρος Χριστῦο † τύμβον Ἑλλα-
δίου κασιγνήτυο φίλοιο
δίματό μ᾽ ἔκτοθι πάτρης
ἀρηρότα λαϊνέσσιν
φύλακα σώματος ἄ[χ]ρι σάλ-
πιξ ἠχηέσσα † ἐκπάγλως ἐ-
γίρουσα βρότους θέσμοι-
σι Θεοῖο

The transcription is guaranteed by an impression.

L. 4. $\mu(\epsilon)$ refers to *τύμβον* in l. 2. The stone is speaking ; cf. *C.R.*, xxxvii. 1923, p. 162.

227. Serai önü, in the western cemetery. Stele of bluish limestone. H., 0·99 ; w., 49 ; th., 0·29. Above, a horse-shoe arch, now containing a Moslem text ; it may originally have contained a cross. Three lines are lost at the top.

π . . . . . [ἀνέσ-]
τησ[α] τὸν τίτλον
τοῦτον τῶ ποθι-
νοτάτω μου υἱῶ
Μάρκω πρεσβυτέ-
ρω τῆς ἁγίας τοῦ
Θεοῦ ἐκλησίας
καὶ ἑαυτῶ ζῶν
μνήμης [χά]ριν

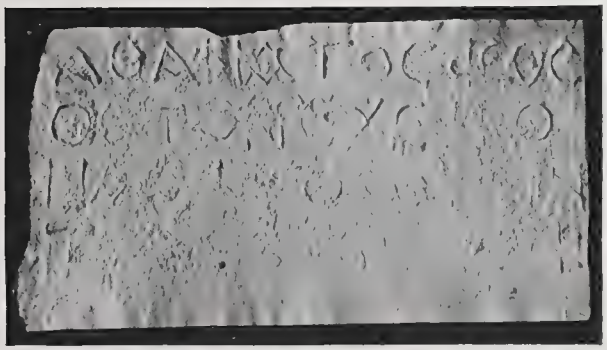
Published, *Ath. Mitt.*, xiii. 1888, p. 252, no. 55.

228. Serai önü, in the steps of a house. Stele of bluish limestone. H., 0·90 ; w. top of shaft, 0·46 ; base, 0·59 ; th., 0·22 ; h. of top, 0·27. The shaft, divided by a cross into four panels, is surmounted by two arches supporting a circular disc, which contains a cross with AΩ, much defaced. In the two lower panels, on raised plaques, a Maltese cross (l.) and a six-leaved rosette (r.). The lower part of the stele is foreshortened in the photograph.

+ Μιννεαν τὸν εὐλαβ.
διάκο(νον) υἱὸν Λεοντικοῦ
ἐνθάδε γῆα καλύπτι
ὃς πάσης ἀρετῆς κεκοσμημέ-
νος ἦν ἐνὶ βίω κὲ θεικὴν σο-
φίαν ἐκτελέσας ἐνθάδε κῖτε
τοῦ δ' αὐτοῦ γλυκερὸς ἀδελφ(ὸ)ς
συνκατάκιτε Τρόφιμος ἀγαθὸς
καλῶς βίον ἐξετέλεσεν τῶνδ'
ἀδελφὴ ποθέουσα ἀνέστησεν
τόδε τίτλον Μαρία μνήμης
χάριν

Published, *Stud. E.R.P.*, p. 87, no. 56 ; Ramsay, *Luke the Physician*, p. 410.

229. Kadyn Khan, in the same house as no. 133. Limestone stele, with panel. H., 0·85 ; w., 0·55 ; th., 0·27 ; letters, 0·02 to 0·03. Above the panel, a Maltese cross. The inscription, when complete, consisted of nine lines.



ἀθάνατος δὲ Θε-
ὸς τὸν ἐχέ[φρ]ο-
να εἵ[λατο δοῦλο]ν
[6 lines lost]

For the opening formula, cf. no. 230. Does εἵλατο mean "chose (for his servant)," or "took away," like ἀφείλατο in the stock phrase ἀ. βάσκανος Ἅϊδης ?

230. Kadyn Khan, built into the vestibule of the Khan. Limestone block with panel ; borders defaced. H., 0·57 ; w., 0·57 ; letters, 0·025 to 0·03. The inscription appeared to be complete.

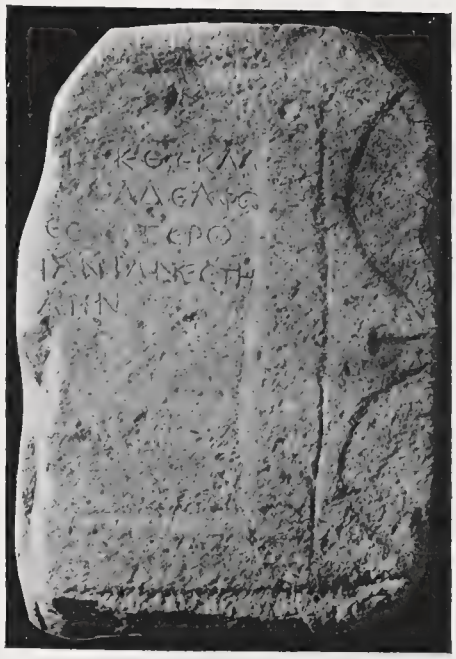
ἀθ(ά)νατος δὲ Θεὸς ἐ-
χέφρονα εἵλατο δοῦ-
λον Γάϊον τοὔνομα δ' ἑ[σ-
τλόν, οὗ προπάτορέ-
ς γ' ἱλαοῦντο. Ἀρ. Μνησί-
θις σὺν τῇ ἀδελφῇ Ἀρ.
Νοννα νειὺ Καλπουρ-
νίου ΒϵΡ ἀνεστήσα-
μεν τῷ γλυκυτάτῳ
ἡμῶν ἀδελφῷ μνή-
μης [χ]άριν

The restoration of l. 1 accords with the impression, and is guaranteed by no. 229. In l. 5 the impression clearly shows N formed by ligature of ϒ and T ; for the form of the verb compare ἱλεοῦσθαι ; the meaning probably is that Gaius' ancestors were priests : see *J.R.S.*, xiv., 1924, p. 58, n. 1, and no. 412 below.

In ll. 3, 4 ἑ[σ]τλόν = ἐσθλόν (but perhaps read δ' ἐτλόν ; cf. no. 370) ; in l. 7 νειὺ is used for τέκνα, cf. no. 178.

Published, *Ath. Mitt.*, xiii. 1888, p. 257, no. 74.

231. Kinik, at a well north of the village. Block of bluish limestone with *tabula ansata*, broken on the l. H., 0·85 ; w., 0·57 ; th., 0·22. From edge of panel to edge of stone : above, 0·17 ; on r., 0·27 ; below, 0·19 ; h. of panel, 0·49.



. . . . . ης κ- Θέκλα
. . . . . α ἀδελφῶ
. . . . . πρ]εσβυτέρω
. . . . . ιανη ἀνέστη-
σαν μνήμης χ]άριν

The last line (where *σαν* may be replaced by *σαμεν*) shows that from 10 to 12 letters are lost on the l.

[Near this well Calder copied the following inscription (231*a*) in 1908, without details of the monument : Αὐρ. | Ταντ|αμανος | Πρόκλω || ἀδελφῶ | [ἀ]νέστη|σεν μνή|μ[ης] | [χ]ά[ριν.]

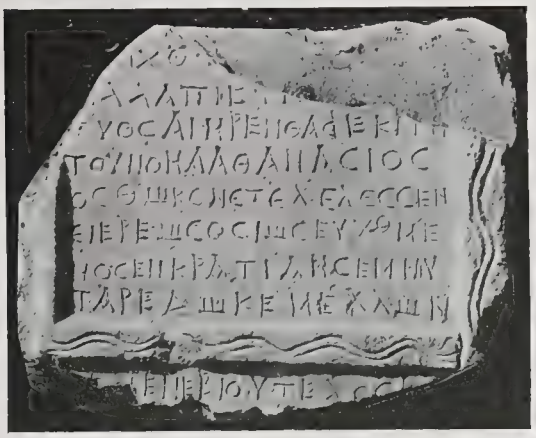
232. Dedeler, in the wall of the mosque. Limestone block with *tabula ansata*. H., 0·98 ; w. (l. edge of panel to r. edge of stone), top, 1·21 ; bottom, 1·19 ; w. of panel, top, 0·91 ; bottom, 0·93 ; th., 0·17. Above, three six-leaved rosettes in relief in circular recesses, two defaced. The *ansa* on the r. side is finished off in a tendril pattern. The l. side is concealed.

\+ ἀνέρα κυδάλιμον ἀγανόφρονος ἠδ' ἀγαθοῖο
ὀλβίου πατέρος γαίης τ' ἐριβώλον ἀρούρης
σῆμα τόδε κεύθει φιλίη ἐνὶ πατρίδι γαίη
Οὐαρελιανὸν κλυτὸν ἄνδρα βροτῶν ἀγαθῶν τε τοκήων
εἰερέων ὄχ' ἄριστον ἐῆς ἐνὶ πατρίδι γαίη
τοὔνεκά οἱ τόδε σῆμα ἐὴ θυγάτηρ καὶ ἄκοιτις
ἔστησαν μνήμης ἐπιτύμβιον ἐκτελέσαντες
γαμβρὸς δ' ἤτοι πάντα τελέσσατο ἦ τάχ' ἄπαντες
Ἀφθόνιος ὦ τοκέει γλυκερῶ ἀμοιβῆς δῶρα τελέσ-
σας

L. 9. *τοκέει* probably means that Aphthonios was *υἱὸς θετός* as well as *γαμβρός*. Cf. *Klio*, x. 1910, p. 239.

Published, *C.R.*, xii. 1898, p. 96.

233. Dedeler, in front of a house. Fragment with part of two panels, original shape uncertain. H., 0·46 ; w., 0·62 ; th., 0·21 ; w. of panel, 0·47.



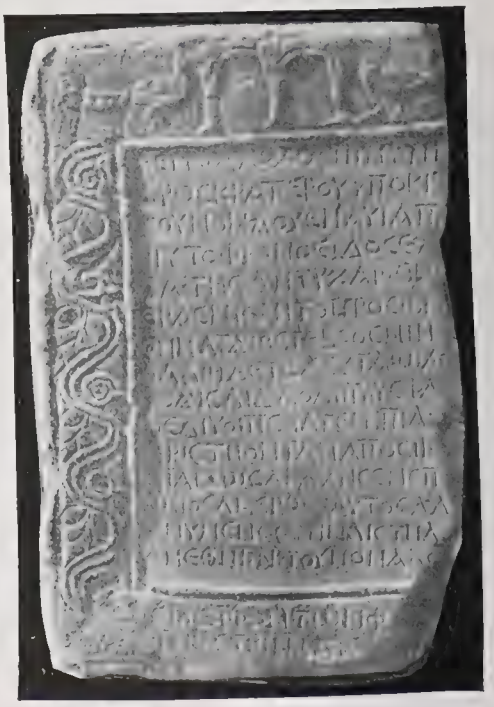
. . . NXO
ἀ]λλὰ ΠΙΕΤ ı ı ı ı . . . . .
πῦος ἀνὴρ ἐνθάδε ⟨κ⟩κῖτ̣ε
τοὔνομα Ἀθανάσιος
ὃς θῶκον ἐτ⟨ελ⟩έλεσσεν
εἱερέως ὁσίως εὐχόμε-
νος ἐνκράτιαν σεμνὴν
παρέδωκε μέλλων
. ἐξιένε βίου τέλος ε̣ . . .

L. 9. The apex of a vertical bar survives before ϵξ. Perhaps epsilon was carved twice : cf. ll. 3, 5.

Ll. 5, 6. *θῶκον εἱερέως* means "priest's chair" rather than "office of priest."

Ll. 6, 7 do not necessarily imply adhesion to an Encratitic sect ; but this inscription should be added to the evidence for Laodicean asceticism collected in *Anatolian Studies*, p. 67 ff.

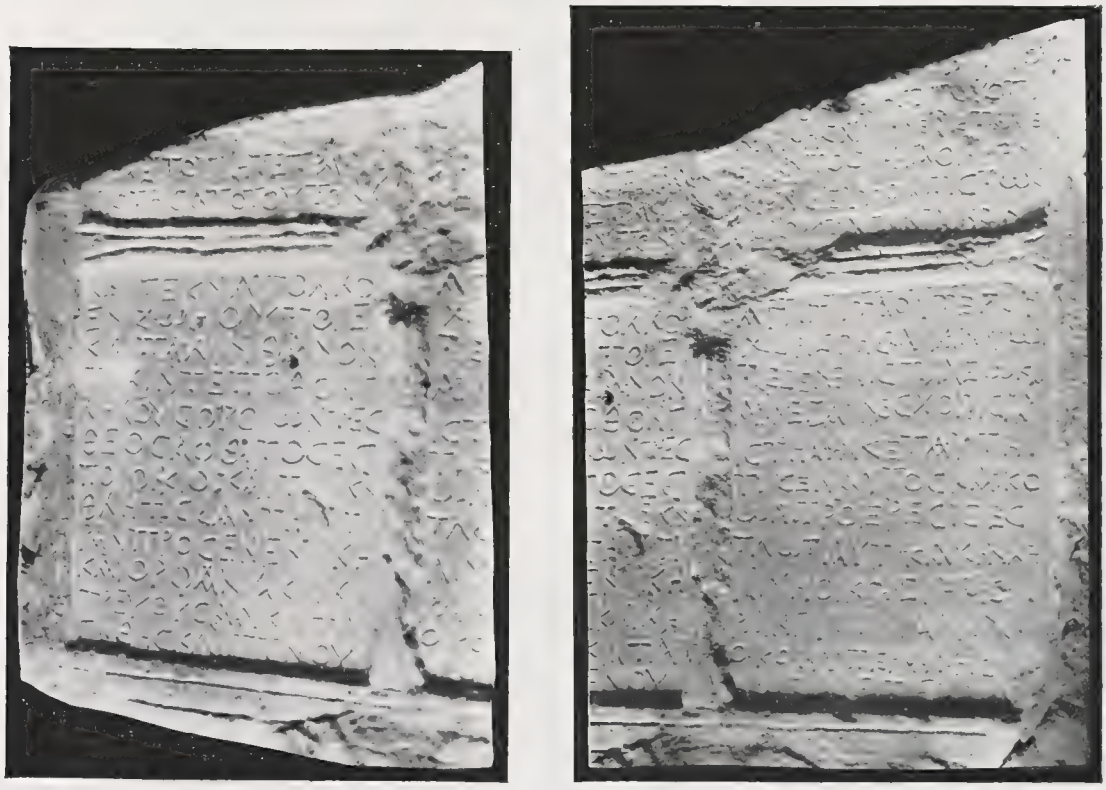
234. Yeni Yaila, in a house. Limestone stele, broken on the r. H., 0·93 ; w. (across l. 1), 0·59 ; middle pilaster of arches to l. side, 0·355, giving a total width of *ca.* 0·71 ; th. top, 0·12 ; bottom, 0·10 ; letters, 0·012 to 0·02. The inscription is carved in a panel surmounted by two arches with rounded pilasters flanked by peacocks facing each other. On the l. border of the panel, a vine-tendril pattern.



+ ἔνθ' ἄλοχος πινυτὴ [ἀν-
δρὸς κρατερο̣ῦ ὑπόκιτ̣[ε
τοὔνομα Οὐενανία π[ι-
νυτόφρονος ἶδος ἔχ̣[ου-
σα τῆς δ' ἤτυ χαρίεν [κὲ
ἐράσμιον ἦτο πρόσωπ[ον
ὄμματ(α) δ' ὥστε βοός, μιν[υν-
θαδίη δ' ἐτελεύτα ὤχε-
το δ' ἰς Ἀΐδαο λιποῦσ(α) φάο[ς
ἠελίνο πεδά τε νηπίαχ̣[ον
ἀριστῆόν τ' ἄμα πόσιν [ἐ-
κπάγλως ἀκάχησεν ἐπ[ὶ ἐ-
ῶνος ἀμέρθη αὐτὸς δ' ἀ-
χνύμενος τήνδ' ἰστήλη[ν
ἀνέθηκεν τοὔνομα δὲ̣ [πό-
σιος Φρόντων φ[ρεσβύ-
τερός τε μνήμης χ[άριν +

L. 5. The elision of δέ is marked, cf. ll. 7, 9, 13. ἤτυ = ἤτοι. L. 7. After the fifth letter there is a leaf in place of A. L. 9. The omission of the α of λιποῦσα is due to the hexametric rhythm. See *C.R.*, xxv. 1911, p. 139. L. 11. ἀριστῆον. The husband's name is given in ll. 15, 16, and is not Aristaeus ; ἀριστ(αῖ)ον must be used adjectively, for metrical reasons, in place of ἄριστος. L. 12. There is room for two letters at the end : ἐπ(ει) (αἰ)|ῶνος . . . This stone was said to have come from Dedeler.

235. Suwerek, in the interior of a house. Limestone slab, divided into four panels by a cross, which has been defaced. The slab is broken obliquely across the two upper panels. H. (when complete), *ca.* 1·20 ; w., 0·92. The width of the panels is, 0·36 ; the height of the two lower panels, 0·435 ; letters, 0·0175 to 0·0325. The lines run continuously across the panels. The transcription depends on an impression.



(*a*) (*b*)

. . . . . ΑΝΙΚΗΦΟ
. . . . . ἀρίστους πολ-
. . . . . μνήμης χάριν ἐξετέλε-
σσαν στ]ήλη κατέγραψαν πόσων ἄ(θ)λων
5 ἔ]σχετο τιμή(ν) τετράσωμον δὲ ὖκον πιστῶς
ἐκτήσατο τοῦτον χωροῦ(ν)τα σύνευνον

καὶ τέκνα πολλοαγάπητα οὔτε γὰρ
ἐν ζωῇ οὗτοι ἐχωρίσθησαν ἄνφω
καὶ πάλιν θανόντες ἐν ἑνὶ σπηλέω κα-
τάκιντε πόθον γὰρ μέγαν ἔσχον ἰς ἀλ-
λήλους ὁρόωντες ἰστήλην δὲ ταύτην
Θεὸς ἄφθιτος ἔστησεν αὐτός καὶ κό-
ποι οἰκῖοι καὶ τέκνων προέρεσις ἐσ-
θλή τίς δ' ἂν τῇ τίτλω ταύτη κακὴν χεῖ-
ραν προσενένκη λίψη οἶκον ἔρημον
καὶ ὀρφανὰ καὶ χήραν γυναῖκαν ἀλι-
τρεύουσαν κατὰ οἶκον ὑπὲρ μνήμης δ' ἀ-
γαθῆς καὶ ἐπένου δόξαν ἔτευξαν

L. 4. The *θ* of *ἄθλων* has no cross-bar. L. 5. Read *ἴ*]*σχετο τιμή* or *ἔ*]*σχετο τιμή(ν)*. *ὖκον* = *οἶκον*; the tomb held four bodies. L. 9. *σπηλ(αί)ω* may imply a rock-cut tomb. L. 12. This line marks the epitaph as Christian, and hardly prepares us for the stock pagan *devotio* in ll. 14-17, strengthened by a prayer that the offender's widow may live in sin in his house. In view of *κατέγραψαν* in l. 4 and *ἔτευξαν* in l. 18, perhaps *ἐκτήσατο* in l. 6 should be transcribed *ἐκτήσα(ν)το*. On the other hand, *κατέγραψαν* and *ἔτευξαν* may be false forms on the analogy of *χεῖραν* (l. 15) and *γυναῖκαν* (l. 16).

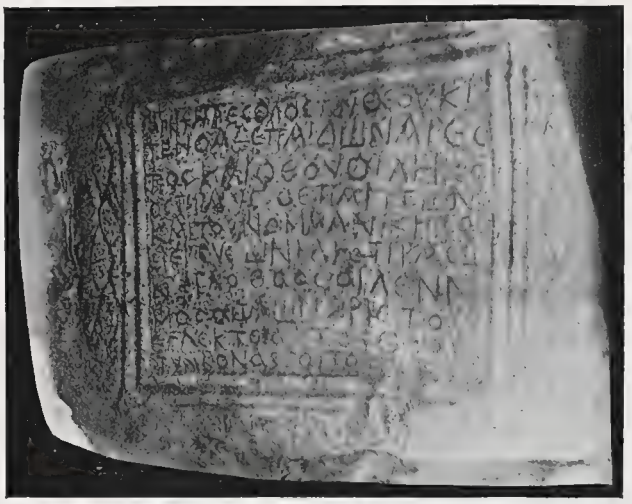
236. Keshlik Chiftlik, in the wall of the sheep-fold. Fragment of block of bluish-grey limestone, with panel and decorated border. H., 0·57; w., 0·34; th., 0·23; letters, 0·03.

τὸν πα . .
ριτος κ̣ . . .
ενπεπ . . .
διάκον̣[ον
θες ἐπι . .
κειργας . . .
πρεπ . . .
προγ̣ . . .
που . .

L. 3. After the second Π, part of Λ or Λ survives.
L. 5. After ΕΠΙ, an upright bar.
L. 7. After the second Π, an upright bar.
L. 8. The fourth letter is Γ or Π.
L. 9. The third letter is Υ or Χ.

237. Suwerek, in the foundation of a well-head. Limestone block with panel. H., 0·64 ; w., 0·93 ; th., 0·23 ; letters, 0·02 to 0·045 ; h. of panel, 0·44 ; w. of panel, 0·62. On the r. and l. borders, a lozenge ornament.

ἀρητὴρ ἐσθλὸς τοῦ Θεοῦ κῖ-
τε ἐνθάδε παίδων ἀρεσ-
τὸς καὶ Θεοῦ φιλήκο-
ος πράυστος πάντων
καὶ τοὔνομα Ἀνίκητος
εἰερεὺς ὢν ἰδιοπραέω-
ν φιλόθεος φιλέννο-
μος ὀπάων Χριστοῦ
ἐγλεκτὸς δὲ τοῦ Θεοῦ
τύνβον δὲ τούτου τέκνα
+ ἔτευξα[ν



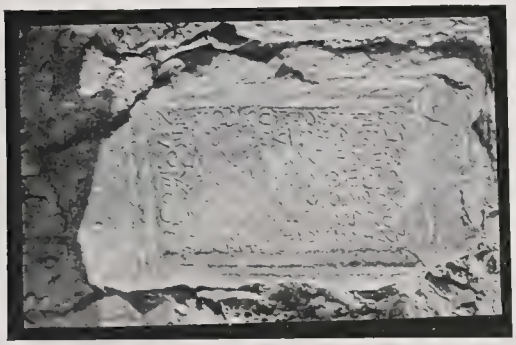
(*a*)

(*b*)

L. 6 f. The reading ἰδιοπραέων is certain ; the word appears to be gen. plural, and a description of the flock of Aniketos. The last line is carved on the border at the bottom.

Published, *Stud. E.R.P.*, p. 175, no. 63.

238. Suwerek, high in the wall of the old Khan. Limestone block with panel. H., 0·32 ; w., 0·58 ; letters, 0·02 to 0·0275 ; h. of panel, 0·24 ; w. of panel, 0·39. The surface of the borders of the tablet is defaced on all sides.



(*a*)

(*b*)

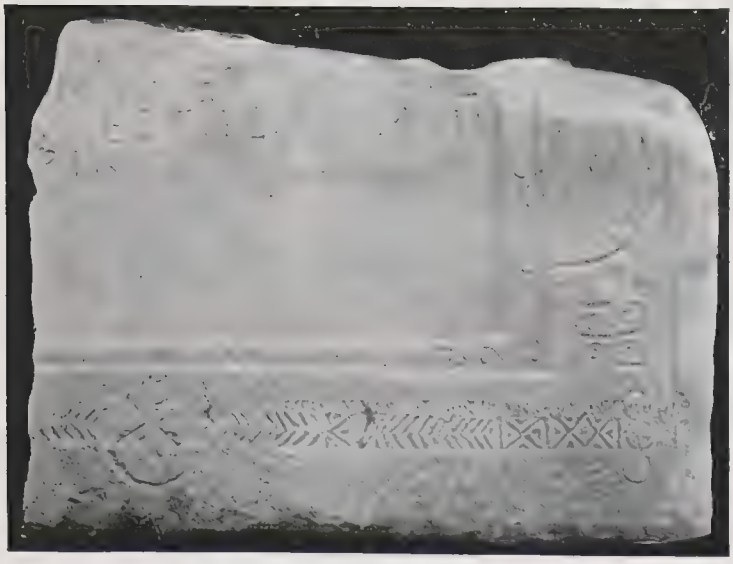
Νεστόριος πρεσβύτερος ἐνθ[άδε] κῖτε ἀστὴρ ὃς ἐν[έλ]αμπεν ἐν ἐκλησίησιν Θεοῖο
ὄθι [ἀ]πόστολον ἔχων τι[μ]ὴν Χριστοῦ βασηλῆος. Αὐρ. Διομήδης ἐνθάδε κῖτε

The reading in l. 5 is very uncertain. The impression makes one hesitate between ϹΘΙΛΗ and ΟΘΙΑΠ ; the first letter is more like Ϲ than Ο. After a gap sufficient to hold one letter (apparently uncut) there follows what can only be a square *omikron*, although it is the only square *omikron* in the inscription.

In spite of syntax, it is probable that ll. 5 and 6 refer to Nestorios, and not to Diomedes, who was buried in the same grave.

Published, *Stud. E.R.P.*, p. 174, no. 62 ; cf. Ramsay, *Luke the Physician*, etc., p. 366 f.

239. Keshlik Chiftlik, in the wall of the sheepfold. Slab of bluish limestone, broken above and on the l. H., 0·47 ; w., 0·60 ; th., 0·22 ; letters, 0·03 ; last line, 0·025. *Tabula ansata* with decorated borders. Below, opposite the middle of the stone, a *Constantinianum*. On the r. border, a swastika with four incised circles.



[. . . . . τῶ] ἑαυτῶ]ν ἀνε[ψ]ιῶ Μενεδήμω] ἀνέστησαν μνήμης χά]ριν

240. Meidan, in a house-wall. Stele of grey limestone with pediment containing a cross in a double ring, flanked by trefoils. H., 0·98 ; w., 0·43 ; h. of panel, 0·35 to 0·43 ; w. of panel, 0·24 ; letters, 0·02 to 0·0275.

Μειννεας
πρεσ. ἀνέσ-
τησα τῦς τέ-
κνυς μου Μί-
ρω κὲ Ἀστε-
ρίω μνήμ-
ης χάριν

241. Yeni Yaila, in the wall of the mosque. (*a*) Limestone block with *tabula ansata*, broken on the l. H., 0·85 ; w., 0·56 ; letters, 0·0275 to 0·035. On the border of the panel, at the upper r. corner, a *Constantinianum*. (*b*) Fragment of the same block, containing part of the inscription lost on the l. H., 0·30 ; w., 0·13. The relation of (*a*) and (*b*) is not doubtful ; but there is no clue to the original length of the lines.

(Complete on the r.)

(*a*)

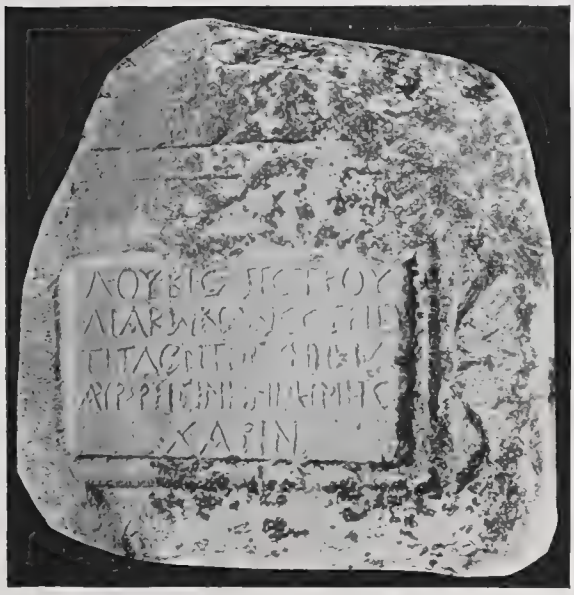
ολανρα
τουνο

(*b*)

λοστε
α οστον
ντο υτονδγι
υτω ς φρονε
Μ]εἰρος υἱὸς ἀνεσ-
διω εν στη
σαστ ειμησας
οὔ]νομα Πρειεις
σαντατο

(*a*) L. 3. The sixth last letter is Λ or Α.

L. 5. The reading is certain ; I is carved on the border. After ϒ there is a stop-mark. This stone was said to come from Keshlik Chiftlik.



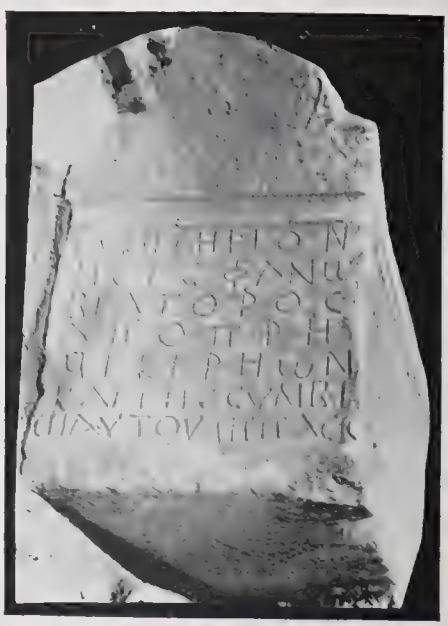
242. Ladik, in the cemetery. Rough block of bluish limestone with band of moulding above a *tabula ansata*. H., 0·70; w. (from l. of panel), 0·64; th., 0·34; h. of panel, 0·26; w. of panel, 0·47.

Λούκις Πέτρου
διάκων ἀνέστησ(ε)ν
τίτλον τῇ γυνηκί μου
Αὐρ. Ῥηγίνη μνήμης
χάριν

L. 2. The last letter is N; possibly a mistake for A.

Published, *Ath. Mitt.*, xiii. 1888, p. 253, no. 62.

243. Ladik, beside a mosque. Dummy sarcophagus of bluish limestone, with rounded "lid." H., 0·80; w., 50; th., 1·07. In a horse-shoe arch above the inscription, a cross in relief (defaced).



+ ὑκητήριον
Ἡστεφάνω
βιάτορος
ἀπὸ πρη-
μικιρήων
καὶ τῆς συνβί-
ω αὐτοῦ Ἱππασις

On (οἰ)κητήριον, see Βέης in *Glotta*, iii. 1911, p. 204. Stephanus was a *uiator ex primiceriis;* cf. Ὀλύν[πιος] ἀπὸ πρι[μικ]ηρίων at Tyriaeion, *J.H.S.*, xi. 1890, p. 162. These officials were probably concerned with the administration of the Imperial estates in Eastern Phrygia. This inscription dates about A.D. 500.

Published, *Ath. Mitt.*, xiii. 1888, p. 241, no. 17, with the addition χαίρετε παροδεῖται on the right side. This addition was not observed in 1925.

244. Serai önü, in the western cemetery. Slab of bluish limestone, with panel, broken on the side opposite the inscription. H., 0·54; w., 1·37; th., 0·31; letters, 0·0175 to 0·025. The inscription is carved on the rim of the panel. The holes shown in the sketch (Fig. *b*) are probably not original. The surface at the beginning of the inscription is defaced, and may have contained a cross.

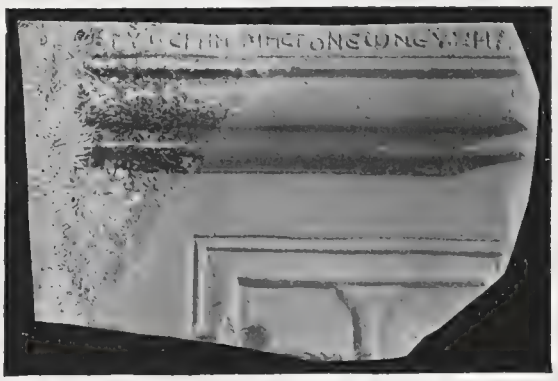
(*a*)

(*b*)

ὑ]πὲρ εὐ[χ]ῆς Μ[ί]ρου πρεσβυτέρου

Published, *Ath. Mitt.*, xiii. 1888, p. 251, no. 51.

245. Bambul Dede cemetery, 3 miles north of Ladik. Left upper corner of a moulded slab which contained a cross in relief in a panel. H., 0·46; w., 0·62; th. across moulding, 0·21, across panel, 0·13. The slab has similar decoration, but with no trace of a cross, on the back.



+ ὑπὲρ μνήμης γονέων εὐχὴ Μ . . . .

The last surviving letter is M, not N.

This stone (cf. no. 246) stood in the interior of a church.

246. Ladik, in a courtyard. Slab of bluish limestone with a cross-in-circle (in relief) in a panel in front and a cross (in relief) behind. Complete above and below, broken on both sides. H., 0·77; w., 1·19; th., 0·12.

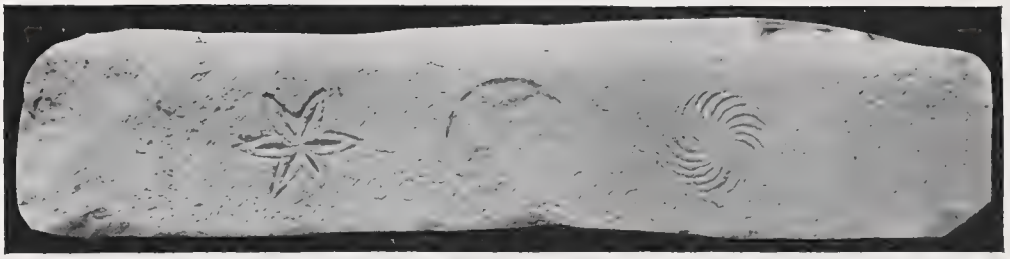
εὐχὴ Ὀλ]υνπίου

The surviving letters, partly missed by the camera, are clear. This stone must have stood free, probably inside a church.

247. Kadyn Khan, in the wall of the Khan. Limestone block. H., 0·47 ; w., 0·76. In a panel, a lozenge-shaped panel containing a lion advancing to r., tail over back. The corners are filled by spiral decoration. There is no inscription.

248. Kadyn Khan, in the wall of the Khan. Limestone block. H., 1·39 ; w., 0·76. In a panel a cross with two doves in flight, two rosettes with six and with twelve points respectively, each in a circle, a Maltese cross in a circle, a vine, and a figure representing two fans held within a Roman S. There is no inscription.

249. At a well (Kör Oghlan Kuyu), 1 mile west of Kavakly Punar. Rough chest or sarcophagus of bluish limestone. H., 0·35 ; w., 0·176 ; th., 0·84 ; letters, 0·0175 to 0·04 ; interior cavity : length, 1·28 ; w., 0·56 ; depth, 0·16. On the side, a Maltese cross in a sunken circular cavity between a six-leaved rosette and a whorl.

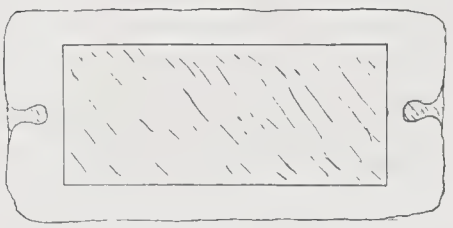


(*a*)

(*b*)

Ἰ(ησοῦ)ς Χ(ριστό)ς

τό-
κος ĀΠ ὁ Μανι-
ακις δοῦλος Χ(ριστο)ῦ



(*c*)

The first, second, and last words are marked as abbreviated by a superimposed bar, and the bar over the *α* after *τόκος* probably means that *ἀπ.* is an abbreviation for *ἁγίας παρθένου.* In this case ὁ Μανιακις is the subject to a verb meaning "dedicated," understood.

Fig. (*c*) shows the sarcophagus from above. The interior cavity appears to be too shallow for a sarcophagus ; but extra depth would be provided by the lid. The cavities on the border at either end served to adjust or raise the lid. There is no rybate.

250. Ladik, in the cemetery. Lintel (?) of bluish limestone. H., 0·36 ; w., *ca.* 1·52 ; th., 0·67 ; letters, 0·02 to 0·035. In a panel surrounded by a single incised line a Maltese cross in a circle between two conventionalised palms.

Κ(ύ)ρ(ι)ε βούθυ τῶ δ(ού)λο σ(ου) Λέον

(*a*)

(*b*)

251. Ladik, newly found in the apse of a church on the top of the hill on which the village stands. Plaque of bluish limestone, with ornate cross. H., 0·42 ; w., 0·35 ; th., 0·12 ; letters, 0·0125 to 0·035.

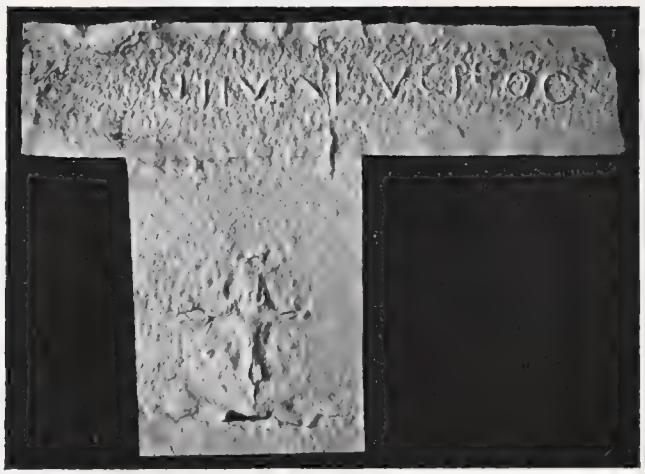
ὁ ἅγιος Κ . . . . .
Ἀνδρόνηκος Ἄθις δούλι
Χ(ριστο)ῦ

L. 1. Κ appears to be followed by a round letter : Κ[οίριχος (?). Cf. no. 323.

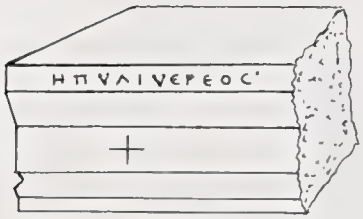
L. 2. δουλι (*not* δούλη or δοῦλος) fits the traces. Perhaps δοῦλ(ο)ι, applied to both Andronikos and Athis.

The foundations of the church in which this stone was found were being used as a quarry by a mason. The base of the semi-circular apse, which pointed eastwards, measured 2·13 m. No other measurements could be obtained.

252. Ladik, in a fountain. Fragment of lintel of bluish limestone. H., 0·31 ; w., 0·84 ; th., 0·36 ; letters, 0·015 to 0·0225. Below the inscription, a cross.



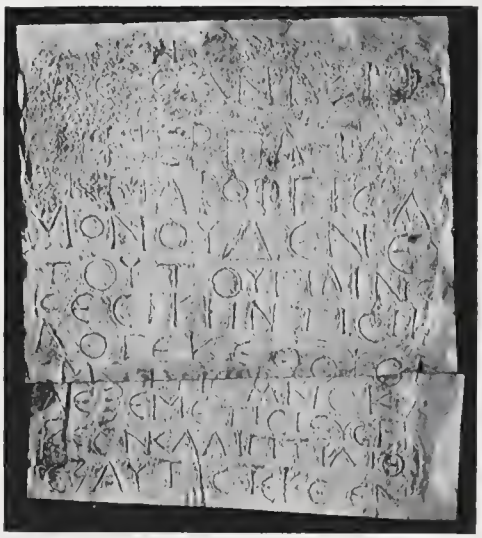
(*a*)



(*b*)

ἡ πύλι ὑερέος

253. Serai önü, in the steps of a house. Plain slab of bluish limestone, broken on the r., otherwise complete. H., 0·80 ; w., 0·64 ; th., 0·18 ; letters, 0·03 to 0·05.



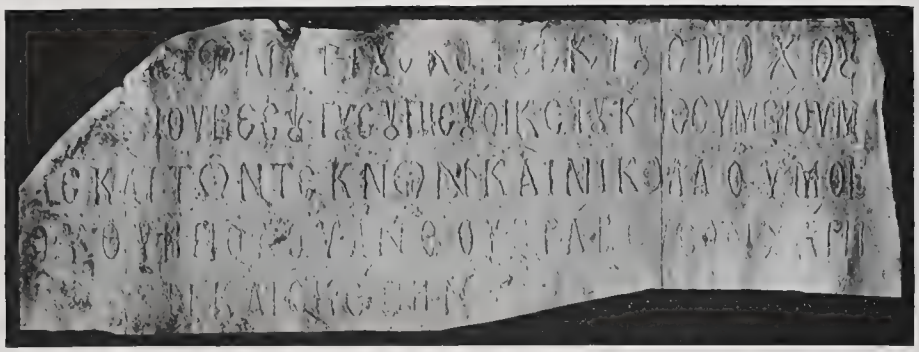
Λέον ἀνάξιος . . . . .
οἱπέρπατα ἀ[μαρτὼν . . . καὶ
Θ(εὸ)ν παροργίσας [. . . . . σωφρονισ-
μὸν οὐδέν' εὐ[. . . . . ἔλαβε
τούτου πλὶν τ . . . . . .
ΚΕCΙΨΗΝΤΙCΙΚ
ΛΟΓΕΚΕΘΟΙΟΙ≋
CΜΕΤΗCΑΝΟΚ≋
ΔΕΞΕΜΕΤΙCΙΕΥCΠ
ΚΕCΝΚΑΛΙΠΤΙΛΙΘ
ΕΞΑΥΤΙCΤΕΚΘΕΝ

L. 1. The N of Λέ(ω)ν is engraved above the line. L. 4. The last surviving sign can only be part of Υ. L. 8. The last surviving sign is Λ, not Α or Δ. Ll. 2-5 are conjecturally restored (H. Grégoire detected [σωφρονισ]μόν) to show the character of the document. For a similar confession see *J.R.S.*, ii. 1912, p. 258, no. 19.

Ll. 10, 11. κὲ σ(υ)νκαλίπτι λίθ[ος τὸν . . . .] ἐξ αὐτῆς τεκθέν[τα . . .

Published, *Ath. Mitt.*, xiii. 1888, p. 256, no. 72.

254. Ladik, used as a doorstep in a house. Block of bluish limestone, broken at the upper l. corner. H., 0·49 ; w., 1·11 ; th., 0·27 ; letters, 0·04.



? ελε]ει ω αγνη τους κοπους κ- τους μοχθου[ς
? Αν]νίου Βέστου τοῦ σοῦ πιστοῦ οικέτου κ- τῆς συμβίου Μ[α-
ρι]ας καὶ τῶν τέκνων καὶ Νικολάου μον-
αχ]οῦ θυήπόλου· ἀνθ' ου βράβευσον χάριν
5 τὴν σὴν καὶ σκέπην

The first line lies under the upper step, and the impression was made with the finger ; the accents on this line cannot be reached or seen. Otherwise the accents are given in the transcription as they appear on the stone, the accented diphthongs being carved in contracted form. In l. 4, *θυήπόλου* has two accents ; the engraver carved *θυήπολου* and corrected to *θυηπόλου*. On *βράβευσον* see Moulton and Milligan, *s.v.*

The name Βέστης perhaps occurs in a fragmentary inscription of Laodicea, C.I.G. 3988, *ἐπειδὴ* Ὀρ[*έστης . . . . . ὁ καὶ*] Βέστης ? restored by Ramsay in *Ath. Mitt.*, xiii. 1888, p. 236, no. 6, as *ἐπειδὴ ὁ ἱ*[*ερεὺς Διὸς*] *καὶ* Βέστης and in *J.H.S.*, xxxviii. 1918, p. 130, no. 1, as *ἐπειδὴ* Ὀ[*ρέστης ἱερεὺς* IOVIS | *καὶ* Βέστης : cf. *ibid.*, p. 132, no. 12.

255. Ladik, in the cemetery. Round pillar of bluish limestone, with raised moulding holding the inscription, base buried. H. (visible), 1·00 ; circumference of moulding, 1·32 ; of pillar, 1·25 ; letters, 0·02 to 0·08.

Ἐστράτις δοῦλος Χ(ριστο)ῦ

The name is Stratios.

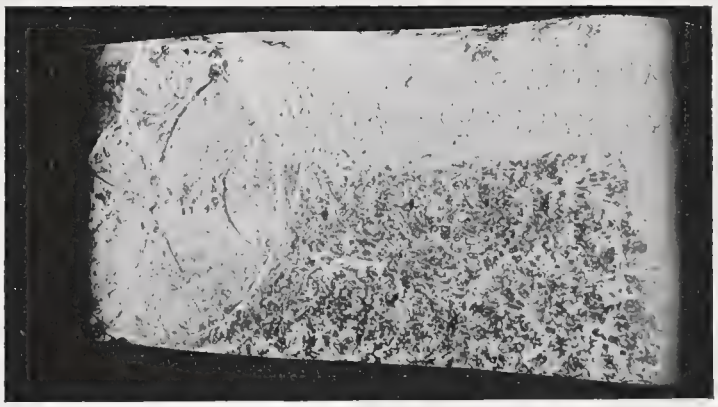
Published, *Ath. Mitt.*, xiii. 1888, p. 250, no. 48.

256. Ladik, beside a mosque. Plain block (lintel ?) of bluish limestone. H., 0·37 ; w., 1·65 ; th., 0·87 ; w. of inscription, 1·01 ; letters, 0·02 to 0·04.

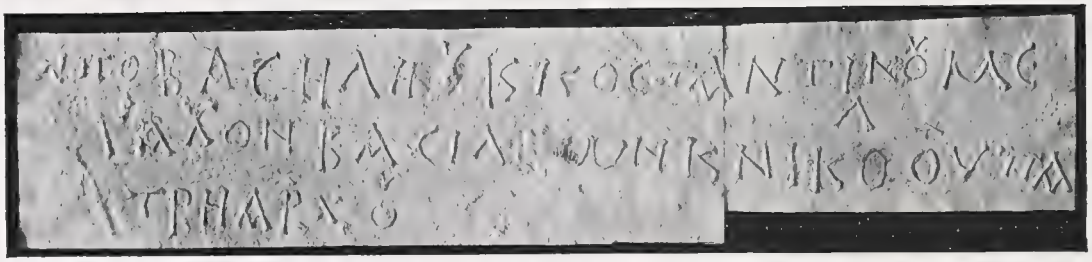
Σησίνιος κόμις ὁ ἠὸς Ἐπιφανίου τοῦ Κουσανι
δοῦλος Χ(ριστο)ῦ

The inscription, which is complete, begins near the lower edge of the stone, and rises on the right to the middle of the field.

257. Ladik, in the cemetery. Lintel (?) of bluish limestone, broken on the l. H., 0·61 ; w., 1·40 ; th., 0·29 ; letters, 0·02 to 0·04. Fig. *a* shows the break, which is to the l. of a central Maltese cross in a sunken circle. The inscription probably began to the l. of the cross.



(*a*)

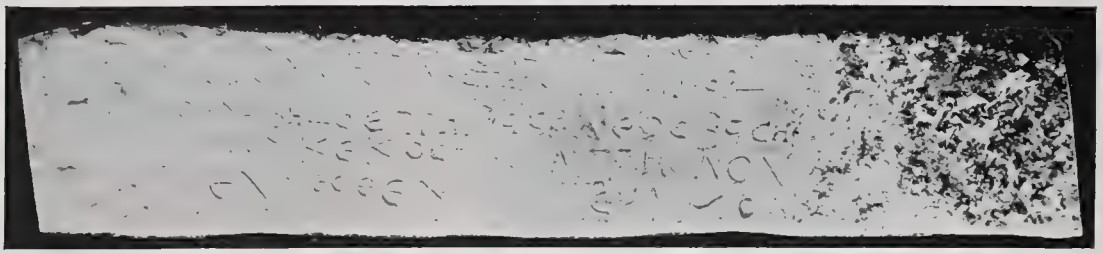


(*b*)

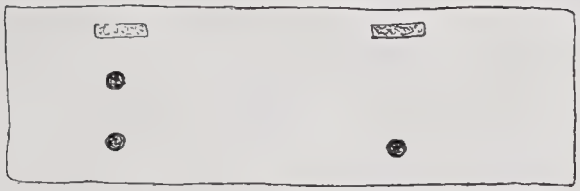
. . . . ὑπὸ Βασηλήου κὲ Κοσταντίνου μεγάλον βασιλέων κὲ Νικολάου πατρηάρχου

A.D. 983-996 ; cf. no. 258.

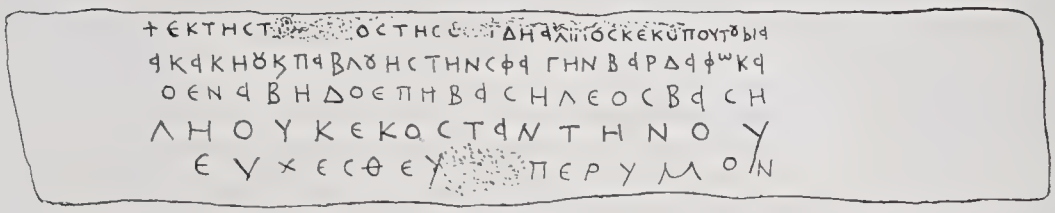
258. Serai önü, in the eastern cemetery. Lintel of bluish limestone. H., 0·27 ; w., 1·51 ; th., 0·47. On the under surface of the lintel, two rectangular and three round holes, disposed as in Fig. *b*. The copy made by Ramsay and Calder in 1910, and revised by Calder in 1911, is given in Fig. *c*. The erased space in l. 5 probably contained a cross.



(*a*)



(*b*)



(*c*)

\+ ἐκτήστη [ὁ να]ὸς τῆς [θ(εο)τ(όκ)ο]υ δηὰ χηρὸς κὲ κόπου ΤΟΤЬΙϥ
Ἀκακήου κ- Πάβλου ἠς τὴν σφαγὴν Βάρδα Φωκᾶ
ὁ ἐν Ἀβήδο ἐπὴ βασηλέος Βαση-
λήου κὲ Κοσταντήνου
εὔχεσθε ὑπὲρ ὑμῶν

L. 1. The last letter but two appeared to be complete. It resembles a common form of Δ in Byzantine inscriptions, turned the wrong way ; but elsewhere in this inscription Δ is carved thus, and it is better to regard the letter as an unfinished B. Ramsay reads δια(κόνου) or alternatively βιά(τορος) ; Grégoire reads Τουβία = Τωβία (see below).

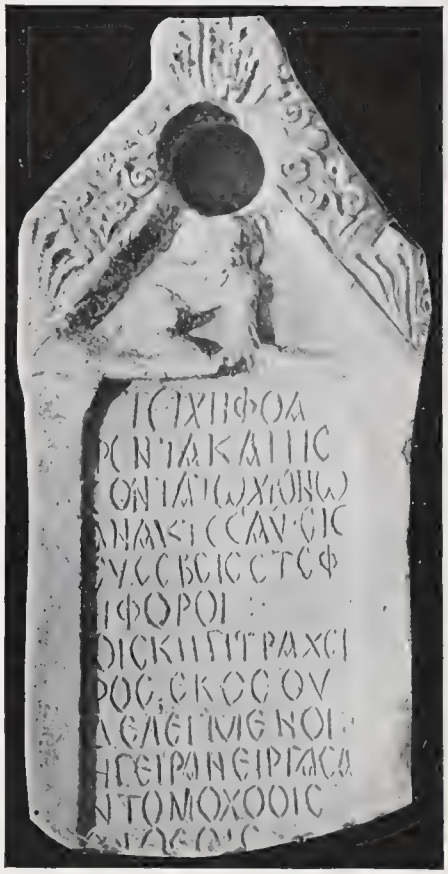
L. 3. ὁ ἐν Ἀβήδο is a mistake for τὴν ἐν Ἀβήδο.

L. 5. ὑμῶν is for ἡμῶν.

On this inscription, on the lintel of a church dedicated near the scene of the defeat of Bardas Phocas in A.D. 971 to celebrate his violent death (σφαγή) at Abydos in A.D. 989, see Ramsay in *Athenæum*, 1911, July, p. 52 f. ; Heisenberg in *B.Z.*, xx. 1911, p. 614 f., xxi. 1912, p. 665 f. ; Grégoire, *Receuil des inscr. gr. chrét. d'Asie Mineure*, Fasc. I., p. 5, no. 5 bis. For Bardakome, see no. 260.

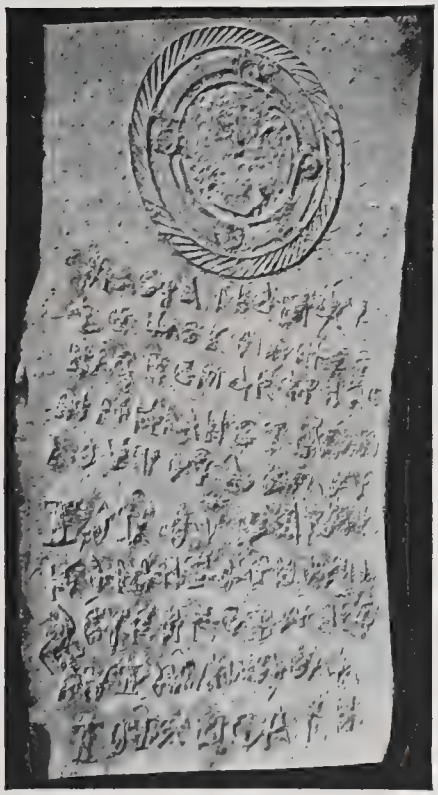
259. Bosuk Mesarlik, $\frac{1}{4}$ mile w. of Bozuk Kuyu. Stele of bluish limestone, broken below. H., 1·18 ; w. top, 0·55 ; shaft, 0·51 to 0·52 ; th., 0·28 ; w. of panel, 0·36 to 0·37. Above the stele, a pediment with palmette *acroteria* connected by vine-tendril decoration. In the pediment, a lion seated facing r.

τείχη φθα-
ρέντα καὶ πε-
σόντα τῶ χρόνω
ἄνακτες αὖθις
εὐσεβεῖς στεφ-
ηφόροι
οἱ σκῆπτρα χει-
ρὸς ἐκ Θεοῦ
δεδεγμένοι
ἤγειραν εἰργάσα-
ντο μόχθοις
ἐνθέοις



This stele belonged originally to the Imperial period ; the surface of the panel was smoothed and re-used in the Byzantine period.

260. Dedeler, in the floor of the mosque. Limestone slab. H., 1·35 ; w., 0·72 ; letters, 0·04 to 0·07 ; h. of inscription, 0·735 ; diameter of circle above inscription, 0·40. The circle contained a cross in elaborate tracery. The inscription, now defaced (Fig. *a*), was copied when complete by Ramsay and by Calder in 1911. Calder's copy is given (Fig. *b*).



(*a*)

ΥΠΕΡΑΝΑΠΑΥ
ΣΕΩΣΚΟΙΜΗΣΕ
ΩΣΚΕΜΑΚΑΡΗΑΣ
ΜΝΗΜΗΣΤΟΥΔΟΥ
ΛΟΥΤΟΥΔΟΥΛΟΥ
ΤΟΥΘΥΒΑΡΔΑ
ΚΟΜΗΤΟΥΜΟΥΝ
ΖΟΥΡΗΚΕΤΟΥΠΡΣ
ΑΥΤΟΥΑΝΠΕΛΑ
ΤΟΥΧΩΣΑΡΗ

(*b*)

261. Kadyn Khan, in the wall of the Khan. Limestone stele. H., *ca.* 1·60; w., *ca.* 0·50. The top and base have been defaced. On the shaft, above the inscription, an arched *aedicula* containing a man and a woman; below the inscription, a vine planted in a pot.

Αὐρ. Δαδης Ἀ-
ππα Τατειδι
γυνεκὶ μνή-
μης χάριν
κ]αὶ ἑαυτῷ ζ-
ῶν
υπερ αναπάυ-
σεως κοιμήσε-
ως κε μακαρήας
μνήμης τοῦ δόυ-
λου ⟨τοῦ δουλου⟩
τοῦ Θ(εο)ῦ Βαρδα-
κομητοῦ Μουν-
ζόυρη κε τοῦ π̄ρ̄ς
αὐτοῦ Ανπέλα
τοῦ Χωσάρη

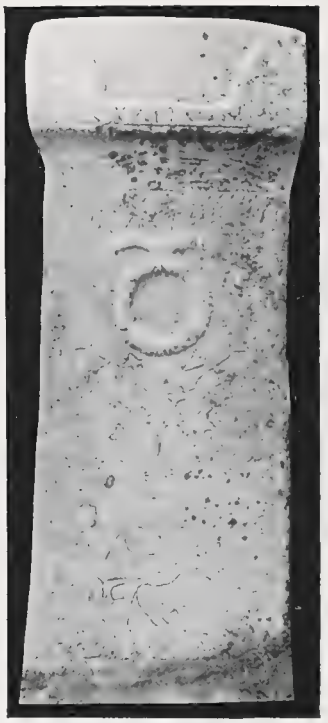
The accentuation, etc., in the transcription represents that on the stone.

L. 8. π(ατ)ρ(ὸ)ς.

Published, *Stud. E.R.P.*, p. 250; cf. nos. 11, 258, and the references given there.

See Introduction.

Published, *J.R.S.*, xiv. 1924, p. 90, no. 7.



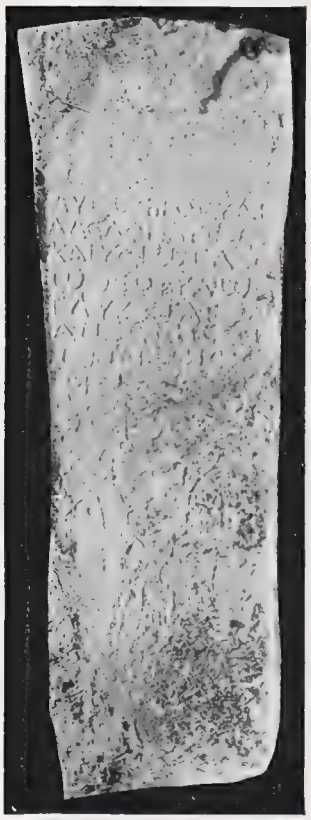
262. Kadyn Khan, in the western cemetery. Bomos of bluish limestone. H. (visible), 1·80 ; w. top, 0·71 ; shaft, 0·62 ; th. top, 0·57 ; shaft, 0·52 ; letters, 0·05. On the left cornice, a mattock. On the shaft, a garland, a vine planted in a pot, a pair of oxen yoked to a plough.

Αὐρ. Σκάπων Μου-
τάτη μ[ν]ήμ[η]ς [χ]άριν
καὶ ἑαυτῶ [ζ]ῶν

L. 2. The X of XAPIN has been hacked out, and leaves no trace on the impression.

See Introduction.

Published, with commentary, in *J.R.S.*, xiv. 1924, p. 90, no. 8.



263. Kadyn Khan, in the eastern cemetery. Bomos of bluish limestone. H., 1·41 ; w., 0·42 ; th., 0·41. On the shaft, below the inscription, a basket, spindle and distaff, and a vine planted in a pot.

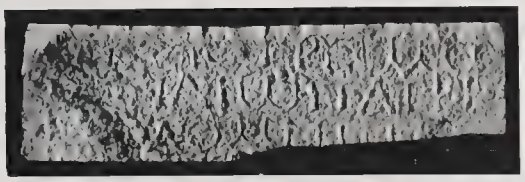
Αὐρ. Μεῖρος ὐδί[α
ἀδελφῆ Αὐ. Γηδι
καὶ ὐδίω γαμβ[ρ-
ῶ Θεοφύλω
γλυκυτάτω
ἀνέστησ[ε]ν
μνήμης χ[ά-
ριν

This inscription belongs to the Laodicean group discussed in *J.R.S.*, xiv. 1924, p. 90 f., nos. 7-10. The name in l. 4 is Theophilos ; that in l. 2 is Aurelia Ges.

See Introduction.

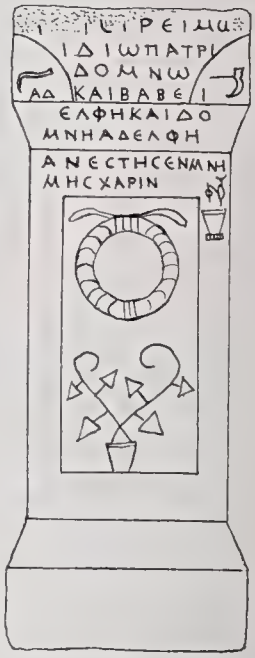
Published, *Ath. Mitt.*, xiii. 1888, p. 255, no. 66.

264. Kadyn Khan, in the western cemetery. Bomos of bluish limestone. H., 1·28; w. top., 0·48; shaft, 0·40; letters, 0·025 to 0·03. On the cornices, a pruning-hook and a mattock. In a panel on the shaft, a garland with fillets and a vine planted in a pot. On the border of the panel, at the upper r. hand corner, a spindle and distaff over a basket. Fig. (*a*) shows the first three lines. Fig. (*b*) is a sketch of the bomos, reduced to scale.



(*a*)

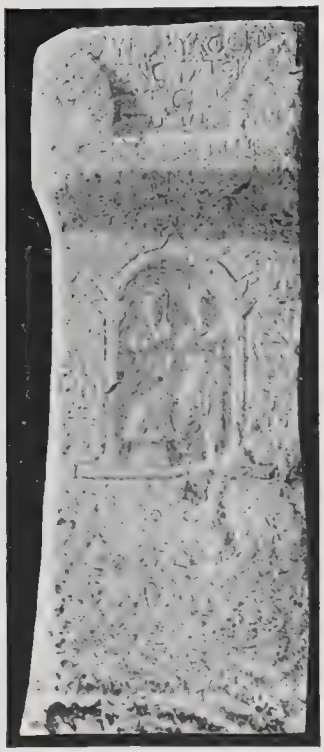
? Α[ὐ]ρ. Εὐρείμω[ν ?
ἰδίω πατρὶ
Δόμνω
καὶ Βαβει
ἀδελφῆ καὶ Δό-
μνη ἀδελφῆ
ἀνέστησεν μνή-
μης χάριν



(*b*)

The name of the dedicator is uncertain. Τρόφειμος is impossible. Πρεῖμος (assuming ligature of Π and P), does not suit the traces so well as Εὐρείμων = Εὐρήμων. See Introduction.

Published, *J.R.S.*, xiv. 1924, p. 91, no. 9.



265. Ladik, in the cemetery. Bomos of bluish limestone. H., 1·27; w. top (when complete), 0·48; shaft, 0·40; base, 0·47; th., 0·38; letters, 0·025 to 0·04. The moulding of the top is cut away on the r. On the shaft, an arched *aedicula*, with *acroteria*, containing a male and a female figure, standing. Outside the *aedicula*, on the l., a pruning-hook; on the r., a spindle and distaff and basket. Below the *aedicula*, a vine planted in a pot.

Αὐρ. Παῦλος Π-
απας Τατει
γυνεκὶ κὲ
ἑ]αυτῶ ζῶντι ἀν[έ-
στη]σεν μνήμης χ[ά-
ριν

See Introduction. Παπας is probably a mistake for Παπα (gen.); for the converse mistake, cf. no. 14.

266. Meidan, in the cemetery. Bomos or stele of bluish limestone, broken across the shaft. H., 0·89 ; w. shaft, 0·51, base, 0·57 ; th. shaft, 0·29, base, 0·34. In an *aedicula*, the top of which has disappeared, a male and a female figure, the latter on a pedestal. To the l. of the *aedicula*, a pruning-hook. Below the *aedicula*, a vine planted in a pot. The inscription, carved above, has disappeared. See Introduction.

267. Kadyn Khan, in the central cemetery. Stele of light-blue limestone. H., 1·20 ; w., 0·57 ; th., 0·36 ; letters, 0·02 to 0·035. Above, in an arched recess, a boss, surface defaced.

Αὐρήλιος Φιλόπ-
απος τῶ ὐδίω πα-
τρὶ γλυκυτάτω
Αὐρ. Σισίννω ἀν-
έστησα μνήμης
χάριν πατρὶ ἑῶ φί(λ-)
ος δέ τ' ὁλόπαπ-
ος ἀγακληέντι Σι-
σίννω τρισμακαρισ-
τοτάτω κὲ τετρά-
κις ὀλβίω ἓεν τύμβω
ἔπι στήλην τήνδ'
εἴδρυσεν εἰ δέ τις αὐ-
τὴν σείνετε ἀθανά-
τοιο θεοῦ μήν(ι)μα
λάβοιτο

L. 15. The engraver cut ΜΗΝΓΜΑ. Perhaps we should transcribe Θεοῦ ; the inscription may be Christian ; did the defaced boss above contain a cross ? For ἀθάνατος θεός on pagan inscriptions see *J.R.S.*, ii. 1912, p. 240.

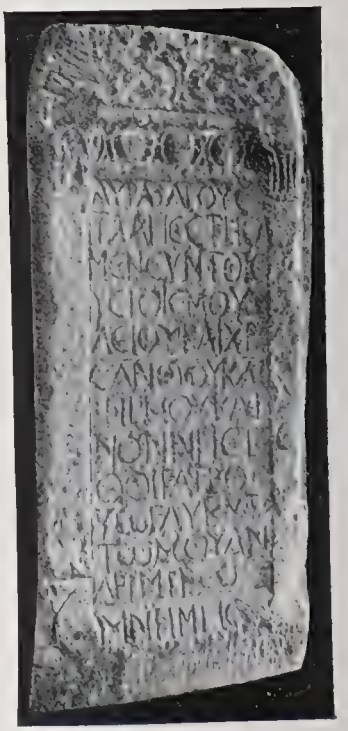
Published, *Revue de Philologie*, xlvi. 1922, p. 121, no. 5, where see note.

268. Kadyn Khan (used as a doorstep in a house). Block of bluish limestone. H., 0·67; w. 0·46; th., 0·22; letters, 0·035. The stone is defaced above, broken below, and the left side is cut and worn. The beginning of l. 1. of the surviving text is 0·37 m. from the r. side of the stone.

Αὐρ.] Εἰουλιανὴ τῶ̣ ἰδείω
ἀνδ]ρὶ γλυκυτάτω Αὐρ.
. . .]ε̣ιανῶ σὶν τῖς τέκν-
ις Π]ο̣ντικῶ καὶ Κυρι-
? ακῶ] καὶ Μωκιση κα(ὶ) Μα-
? ρία] ἀ(νέ)στησαν μνή
μης] χάριν

L. 5. The form Μωκιση is certain. L. 6. The engraver carved APCTHCAN.

269. Kadyn Khan, high in the wall of the Khan. Limestone stele. H., 1·09; w., *ca.* 0·45.

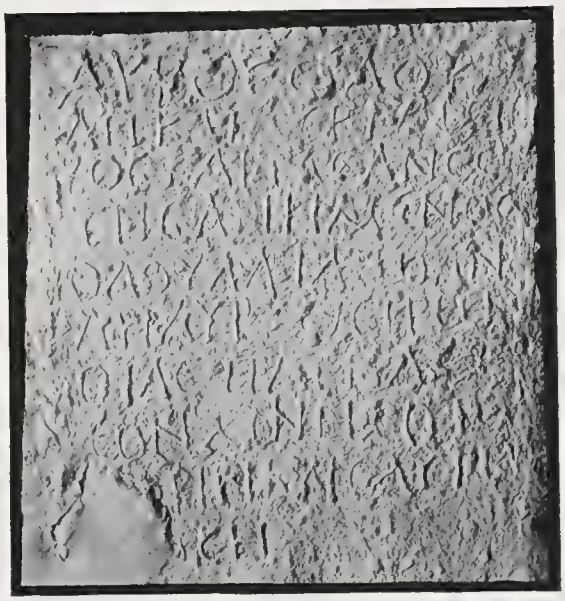


Αὐρ(ηλί)α Ἀγοῦσ-
τα ἀνεστήσα-
μεν σὺν τοῖς
νείοῖς μου
Δείου καὶ Χρυ-
σάνθου καὶ
Φίρμου καὶ
Νοννης τῆς
θοιγατρὸς
τῶ γλυκυτά-
τω μου ἀν-
δρὶ Μίρω
μνήμης
[χάριν]

Cf. no. 129.
Published, *C.I.G.*, 3989 *b*.

270. In a sheepfold, near the railway, about 1½ miles east of Meidan station. Stele of bluish limestone with panel. H. 1·18; w. shaft, 0·395; base, 0·47; th., 0·24; letters, 0·015 to 0·025. H. of panel, 0·62; w. of panel, 0·25. Above, a pediment, defaced.

Αὐρ. Θεοδού-
λη καὶ Αὐρρ. Μεῖ-
ρος καὶ Τας ἀνέσ-
τησαν ἡ μὲν Θε-
οδούλα ἰδίῳ ἀν-
δρὶ Αὐρ. Μείρω
οἱ δὲ πατρὶ α[ὐ]τ-
ῶν μνήμης
χά]ριν καὶ ἑαυτῇ
ζ]ώσῃ



This inscription was copied by Calder in the cemetery of Meidan in 1908. See on no. 184.

271. Meidan, in a fountain. Tablet of bluish limestone, with *tabula ansata*, the bottom concealed. H. (visible), 0·71; w., 0·90; letters, 0·025 to 0·035; w. of panel, 0·60; h. of inscription, 0·23. The inscription has been chiselled over.

Αὐρ. Τιμότις Ἀντιπά-
τρου ἀνέστησα ζῶν πρ-
ονῶν μετὰ τῆς γλυκυ-
τάτης συνβίου Παύ-
λης μνήμ[ης] χάριν

Published, *J.H.S.*, xix, 1899, p. 291, no. 198.

272. Ladik, in a house. Plain bomos of grey limestone. H. 0·84 ; w. top, 0·33 ; shaft, 0·29. H. of shaft, 0· 49 ; top, 0·18 + 0·07 ; letters, 0·02 to 0·03.

Αὐρ. Διομήδη-
ς Κυρία τιγατ-
ρὶ ἀνέστη-
σεν μνήμη-
ς χάριν

L. 5. The X of XAPIN is nearly cruciform ; but the engraving is very rough, and it would be hazardous to assign this inscription to the Laodicean group discussed in *J.R.S.*, xiv. 1924, p. 88 ff. The names Diomedes (see index) and Kyria suggest Christianity.

273. Meidan, in a lane. Fragment of white limestone, with traces of moulding above. H., 0·68 ; w., 0·76 ; th., 0·25 ; letters, 0·025 to 0·05. The inscription is complete above ; ll. 1 to 5 are complete on the r. ; and l. 7 is the last line.

Αὐρ. Οὐα]λέντιλλα Ἀνενκλήτου
. . . ἀνέστησ]α τῷ γλυκυτάτωι ἀνδρὶ ЄΙΤΑ
. . . . . δη κα[ὶ . . . . . κισα σὺν
τοῖς τέκνοις μ]ου Ἀρμ[ενίω καὶ Ἀλεξ]άνδρω
καὶ . . . . .]ηλης καὶ [τοῖς ἐγγόνοις] μου
. . . . . κα[ι Φρούγιλλα . . . . . .
? μνήμης ἕνεκε]ν χάριν

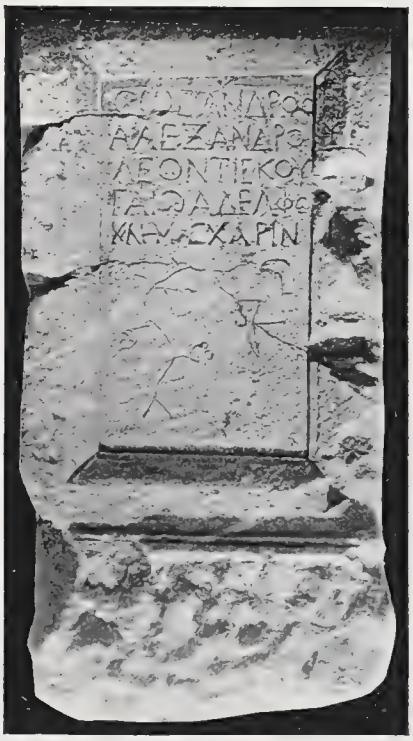
The restorations are given *exempli gratia*.

L. 2. ЄΙΤΑ at the end may be the adverb or the beginning of the husband's name.

L. 7. The letter preceding XAPIN has two upright strokes ; μνήμης] χάριν is impossible.

The name Ἀνένκλητος and the fourth-century lettering suggest Christianity.

274. Ladik, in the cemetery. Bomos of bluish limestone. H., 1·30; w., 0·56; th., 0·45; letters, 0·035; H. of panel, 0·57; w. of panel, 0·33. The sides are panelled, the back rough. Below the inscription, a vine-branch, mattock, pruning-hook.



Σώσανδρος
Ἀλεξάνδρου
Λεοντίσκου
Γαΐῳ ἀδελφῷ
μνήμ[η]ς χάριν

See Introduction.

Published, *Ath. Mitt.*, xiii. 1888, p. 269, no. 127.

275. Kadyn Khan, in the eastern cemetery. Plain bomos of bluish limestone. H. (visible), 1·12; w. (shaft), 0·52; th., 0·46; letters, 0·03. The inscription occupies the upper part of a panel on the shaft, and begins 0·41 m. from the top of the bomos.

Ἰουλία Ἀνατο-
λὴ Βαλαβιω-
ν[ι π]ρ. ζῶσα
μνήμης χάριν

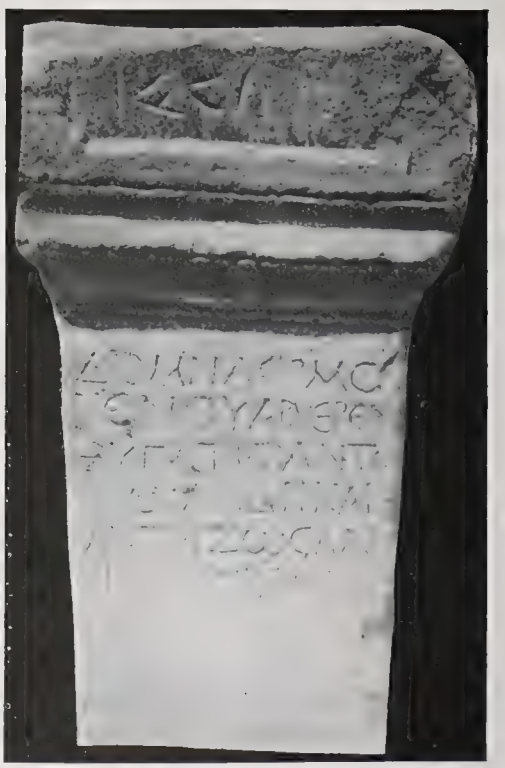
In l. 3, N and P are certain, and there is room for two or three letters (erased) between them. The restoration is not certain. The name in l. 2 is transcribed as Βαλαβίῳ by Ramsay (*Ath. Mitt.*, xiii. 1888, p. 262, no. 86) and treated as a form of Φλάβιος. Sundwall (*Einheim. Namen*, p. 59) treats Βαλαβιος as Anatolian. Βαλαβιων, if correct, may be a græcisation of Βαλβιοας (Sundwall, *ibid.*).

Published, *Ath. Mitt.*, xiii. 1888, p. 262, no. 88.

276. Kadyn Khan, in the eastern cemetery. Ornate stele of bluish limestone. H. (visible), 1·50; w., 0·50; th., 0·26. On the shaft, an *ædicula*, now containing a Turkish epitaph. Below the *ædicula*, an inscription in eight lines, largely defaced. The cross or flower in the pediment, and the upper members of the capitals of the columns, are drilled as if to hold metal affixes.

Σεπτίμιος
Ἀντ[ω]νεῖνος
Πετ[ρ]ωνία τῇ
γ . . . . . .
[4 ll. erased]

In l. 4, read γ[υναικὶ or γ[λυκυτάτῃ.



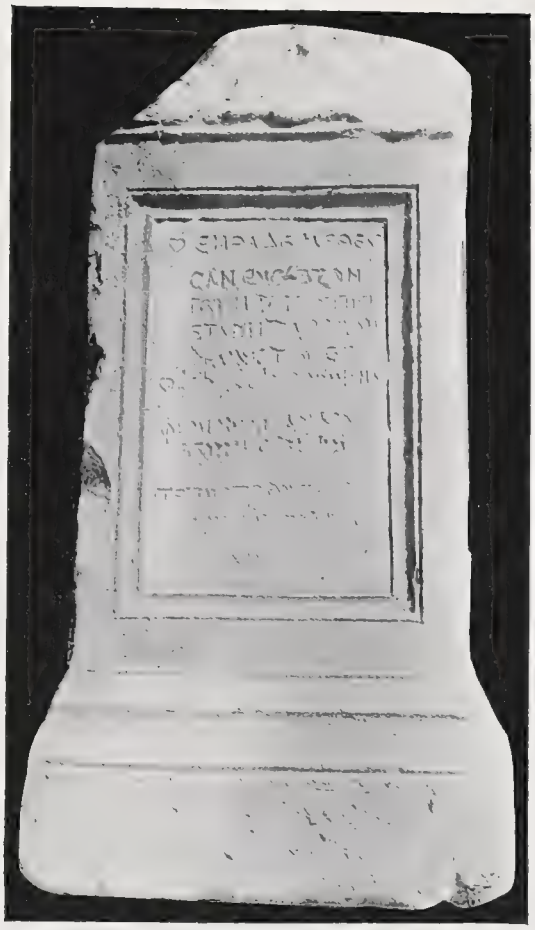
277. Serai önü, beside a house. Bomos of bluish limestone, base concealed. H. (visible), 1·01; w. top, 0·62; shaft, 0·48; th., 0·47.

Δόμνα Ἑρμο-
γένου ἀρχερέος
θυγάτηρ Ἀντω-
νίῳ ἀνδρὶ καὶ
ἑατῇ ζῶσα μν-
ήμης χάριν

L. 2. ἀρχ(ι)ερεύς may be either a pagan or, more probably, a Christian title; cf. nos. 208, 412.

278. Ladik, in the wall of a house. Bomos of bluish limestone, broken above. H., 1·41; w. shaft, 0·54, base, 0·66; th., 0·63; letters, 0·02. The inscription has been defaced. The impression shows the end of ll. 5, 6.

ἐνθάδε μ' ἔθε- leaf
σαν εὔθετον
γονῆες νεωγνὸν
ἔτ' ὄντα leaf ψυχὴ
δὲ ὤχετο ἐς
leaf εὐσεβῶν χώρην leaf
Φιλήμων ἅμα Ῥου-
φείνη συμβίω
leaf τέκνω ποθητῶ leaf
leaf μνήμης εἵνεκεν leaf
εὐψύχει



Published, *Revue de Philologie*, xlvi. 1922, p. 119, no. 2, and *C.R.*, xxxvii. 1923, p. 56, where the religion of the inscription is discussed. On εὔθετον see *C.R.*, *ibid.*; *Supp. Epig. Gr.*, vol. i., p. 117, no. 449, note 2; *ibid.*, p. 140, no. 449; *C.R.*, xl. 1926, p. 127.

279. Zengi, in the cemetery. Bomos of bluish limestone, top defaced and buried. H. (visible), 0·98; w. base, 0·46; shaft, 0·40; th., 0·44; letters, 0·03.

Ἀγαπητὸς
καὶ Ὀλυνπθιεις
Σωζομένων
καὶ Τροφείμη
τέκνους γλυ-
κυτάτους
μνήμης χάρει[ν

L. 2. The transcription follows the copy and the impression; the name may have been Ὀλυνπίς or Ὀλυνθίς. Σωζομένων (dat. sing.) in l. 3 is due to Phrygian pronunciation, and τέκνους in l. 5 (cf. no. 144) to bad education.

The names Agapetos, Sozomenos and Trophima suggest Christianity.

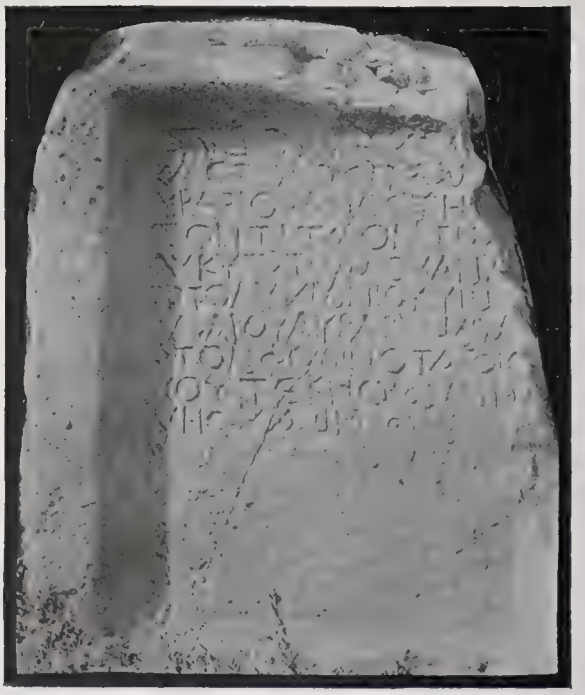
280. Kadyn Khan, in the wall of the Khan. Limestone block with *tabula ansata*, cut away on the r. H., 0·71 ; w., 0·93.

L. 6. σχολα[στικῶ appears to be too long for the space. The date (probably ca. A.D. 400) and the nomenclature suggest Christianity.

Published, *Ath. Mitt.*, xiii. 1888, p. 240, no. 14.

Αἰλ. Εὐγένιος Νέστ[ορος
πολιτευόμ. καὶ Ἰουλ. Ἑ[ρενί.
Πανσέμνιον ἡ γαμετὴ α[ὐτοῦ
Ἰουλ. Ἑρενί. Ἀνδροκλίῳ πολ[ιτευ-
σαμ. καὶ Οὐαλεντίνη γον[εῦ-
σιν καὶ Ὀλυμπίῳ σχολα[ρίῳ
καὶ Ἀρήτη ἀδελφοῖς [μνή-
μης χάριν καὶ ἑαυτοῖς [ζῶν-
τες ἐκόσμησαν τὴν σο[ρόν

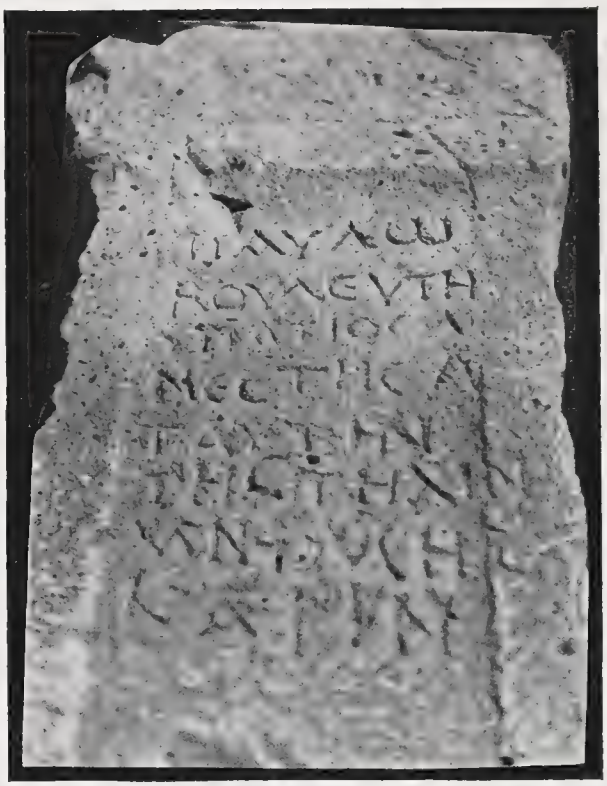
281. Ladik, in the wall of the cemetery. Plain block of bluish limestone, with deeply sunk panel, broken on r. upper side. H., 0·93 ; w., 0·77 ; letters, 0·03 to 0·045 ; h. of panel, 0·67 ; w. of panel, 0·49.



Φ(λαβί)α Δόξα θυγά[τηρ
Κάστορος πρω[ταυραρίου ἀνέστη[σα
τὸν τίτλον τῶ [γλυκυτάτω μου ἀνδ-
ρὶ Πολυχρονίου υἱῶ
Ἰλάρου αὐραρίω ἅμα τοῖς φοθινοτάτοις
μου τέκνοις μνήμης χάριν

L. 2. *πρωταυράριος* or *πρωτοαυράριος*, the head of the guild of goldsmiths; cf. *πρωτομάγειρος*, etc. For goldsmiths at Laodicea, cf. nos. 214, 215, and add the following inscription (no. 281a) copied by Calder at Serai önü in 1910. "On a hexagonal pillar, in well-cut letters." Φλά. leaf | Ἀλέξα|νδρος | Παύλο||υ αὐρά|[ρ]ιος.

Published, *C.I.G.*, 3990 *d*; *Ath. Mitt.*, xiii. 1888, p. 261, no. 85.

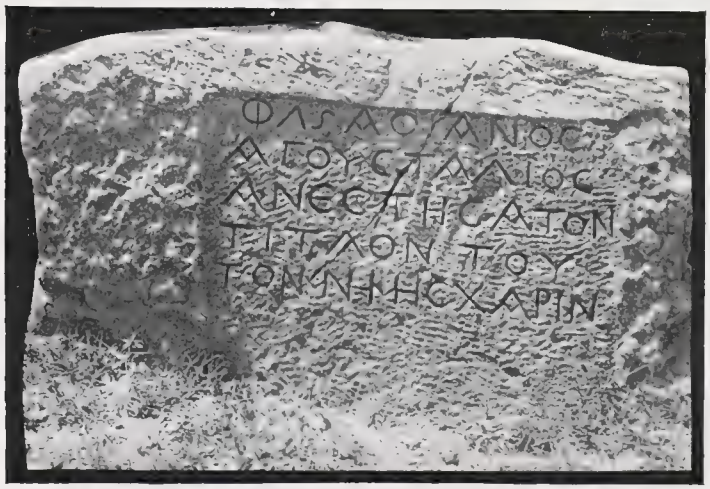


282. Dedeler, face upwards in a well-head. Stele of whitish limestone, with pediment and *acroteria*. H., 1·41; w. top, 0·44; shaft, 0·37; th., 0·29; w. of field, 0·24; h. of inscription, 0·40.

Παύλω | *βουλευτῆ* | Ὑπάτιος ἀ| *νέστησα* || *ταύτην* | *τὴ(ν) στήλην* | *μνήμης* | *κάριν*

Bouleutes in this situation means a senator of Laodicea. A senator called simply Παῦλος belongs to the later fourth century and is probably Christian: the name Ὑπάτιος suits this date.

283. Ladik, in a garden wall. Rough block of bluish limestone with panel. H. (visible), 0·62; w., 0·81; h. of panel, 0·45; w. of panel, 0·46.



Φλ. Ἀφιανὸς
ἀγουστάλιος
ἀνέστησα τὸν
τίτλον τοῦ-
5 τον μνήμης χάριν

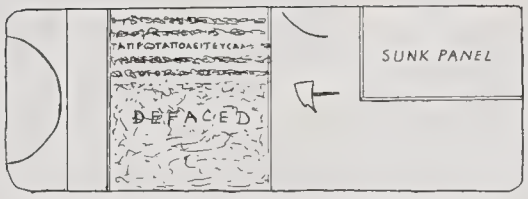
L. 2. With *ἀγουστάλιος* cf. Ἀγοῦστα, *C.I.G.*, 3989 *b*, *e*, and Ἀρελία (for Λὐρηλία), *J.H.S.*, xviii. 1898, p. 122, no. 69.

Published, *Ath. Mitt.*, xiii. 1888, p. 236, no. 5; cf. *C.R.*, xix. 1905, p. 369, and see on no. 216.

284. Ladik, in the cemetery. Block of bluish limestone. H., 0·73; w., 2·04; letters, 0·025. The shape of the block and the detail on the front are shown in Fig. *b*, drawn to scale. The inscription is carved in a sunk panel, open above and below; below the first five lines, the surface has been defaced. There is a second sunk panel, unengraved, at the top right-hand corner. Between the two panels, a mattock.

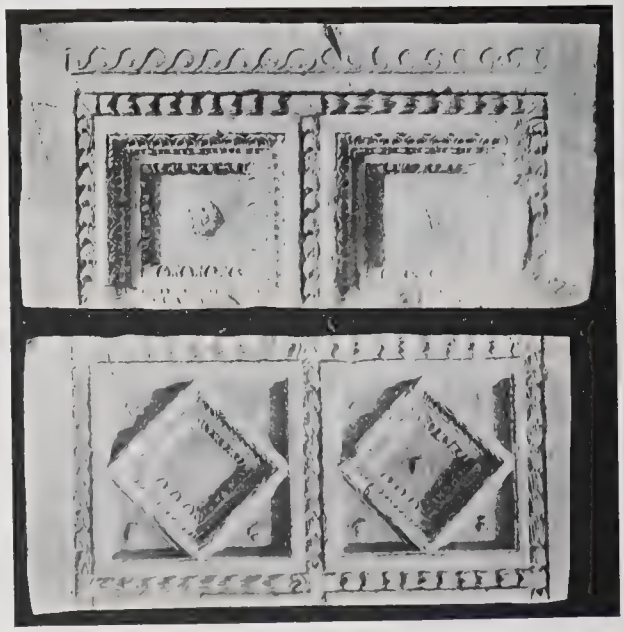
(*a*)

(*b*)



. . . τ ἔυδρομον . . . . . .
ὄντα γένους βουλ[ευτικοῦ
τὰ πρῶτα πολειτευσάμ[ενον
δ]εινόν τε πένθος ἐπὶ μιᾶ . .
. . . εὖ τότ᾽ ἔτι ζωὸς κατ . . .

285. Suwerek, in the door of the old Khan. Panelled block of bluish limestone, cut in two. The upper portion contains two ornate panels. H., 2·03; w., 1·00; th., 0·36. The lower portion (h., 2·00; w., 0·94; th., 0·33) has two panels inserted diamond-wise in the main panels. The block, which resembles the Phrygian doorstone, was probably part of a *heroon*. There is no inscription.



II.—EASTERN PHRYGIA: VILLAGES OF THE AXYLON.

286. Düyer, in the wall of an *oda*. Bomos of bluish limestone. H., to bottom of pedestal on which boy stands, 0·76; w., 0·33; th., 0·41; letters, 0·028. The sides and base are concealed. On the back: between the cornices, radiated head of the god; on the shaft, the head of an ox, facing front. On the front, a youthful figure, nude, brandishing a baton or spear in r. hand, attacked by a wolf on either side, whose forelegs meet across his body.

(*a*)

(*b*)

ὑ]πὲρ Μανου
Σουσου ἐγγ[όνου λακισθ[έντος ὑπὸ λύ-
5 κων

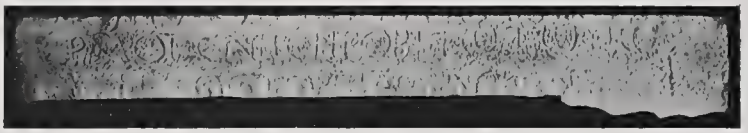
Cf. no. 9. The schema reproduces the style of the old Phrygian grouping of a pair of lions on either side of the goddess. The boy appears to attack one of the wolves with his baton, and to grasp the ears of the other (*lupum auribus tenet*).

287. Düyer, in the cemetery south of the village. Doorstone of white limestone, buried up to the lintel. H. (visible), 0·72; w., 0·65; th., 0·24; letters, 0·02 to 0·025. In a pediment with palmette side-pieces, a lion seated facing r. towards a human or divine figure, defaced.

ΟΙΩ Μηνιω τῶ (ἀ)δελφῶ μνήμ-
ης ἕνεκεν

Beside the stone, ΟΙΩ (the reading is certain) appeared to be the beginning of the inscription. The impression shows an upright bar before O, which is probably accidental. The name Ὀϊω (indeclinable) occurs in the spelling Οὐιω at Pisidian Antioch: *J.H.S.*, xxxii. 1912, p. 124, no. 3.

288. Düyer, in the cemetery south of the village. Doorstone ? of greyish limestone, all except pediment and top of panel concealed. H. of pediment (inside), 0·31. ; w. of top, 0·66 ; w. of shaft, 0·64 ; th., 0·26 ; letters, 0·02 to 0·025. The surface inside the pediment is worn.



Ἑρμογένης Ἡροβίτω τῶ υἱῶ
φιλοστοργίας ἕνεκεν

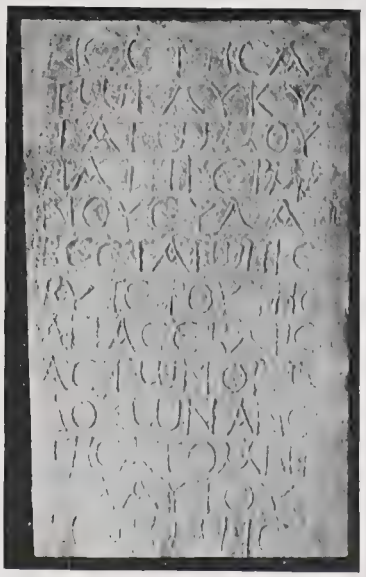
289. Düyer, in the cemetery behind the mosque. Doorstone, concealed above, broken below, and on l. H., from top of pediment to bottom of upper panels 0·80 ; w., ca., 0·60 ; th., 0·23 ; letters, 0·02. In the pediment, a lion, rampant, on a pedestal, facing l.

. . . της Μανη τῶι ἀδελφῶι
φιλοστο]ργίας ἕνεκεν

In l. 1, at least four letters are lost : Ὀρέσ]της ?

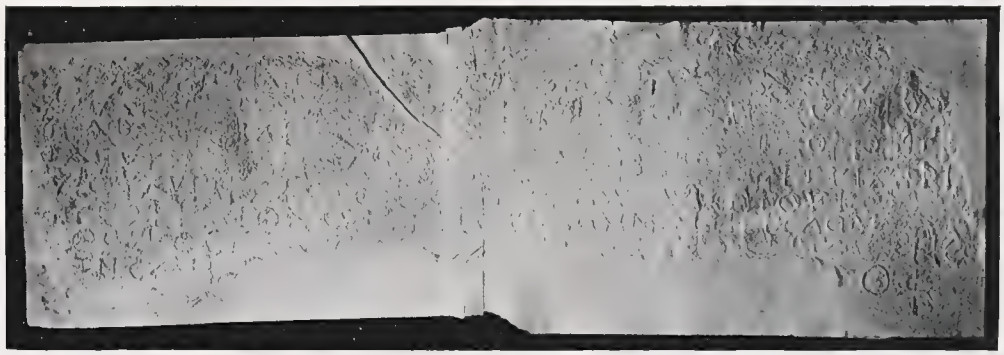
290. Düyer, built into the interior of the mosque, behind the door, covered with plaster. The shape and size of the stone (bluish limestone) could not be ascertained. The inscribed surface is inclosed by a line, roughly incised, and measures, for ll. 2-14 : h., 0·575 ; w., 0·36 ; letters, 0·03 to 0·04. L. 1 of the transcription is screened by the doorpost ; it may not be the first line of the inscription. The name Λόνγος appeared certain in presence of the stone.

This inscription belongs to the later fourth century. Ll. 8-11 remind us that it belongs to a district in which heresy flourished at that period : see *Anatolian Studies*, p. 67 ff.



Λόνγος ἀ-
νέστησα
τῶ γλυκυ-
τάτω μου
πατρὶ Γερμα-
νοῦ εὐλα-
βεστάτω πρε[σ-
βυτέρου τῆς
ἁγίας ἐκλησί-
ας τῶν Ὀρτο-
δόξων ἀνέσ-
τησα τὸ μνῆ-
μα αὐτοῦ
μνήμης
[χάριν]

291. Düyer, in the *oda*. Block of bluish limestone, surface worn, damaged below. H., 0·42 ; w., 1·06 ; th., 0·50 ; letters, 0·02 to 0·03. The inscription consisted of nine lines, of which the first three are not recoverable.



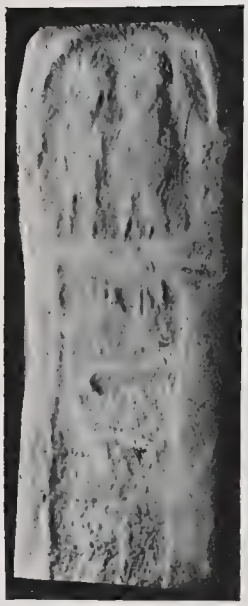
. . . . . .
. . . . . .
. . . . . .
παριο . . ιδι . . . . . οριον . τ
. . . . . τῆ τυγατρί
μου Χυρίης κὲ τῶ [γα]νβ[ρ]ῶ μου Εὐδώρου κὲ
τῶν ἐγγόνων μου Δομνίνης κὲ Δου[λί-
ωνος κὲ Ἀττ . . . . . ζῶ]ντες ἀνεσ-
τήσαμε[ν . . . . .]ο +

L. 3. Χυρίης = Κυρίης.

292. In the bridge over the river half a mile east of Atlandy. Bomos of bluish limestone. H., 1·14 ; w. top, 0·47 ; shaft, 0·41 ; th., 0·35 ; letters, 0·03 to 0·035.

Boethos and Klete, described as *μισθωταί*, are husband and wife. For the form *νηπί[ω* applied to a girl, cf. *Stud. E.R.P.*, p. 219, no. 18. The *χωρίον* Ἀραλλείων is probably to be placed at Atlandy.

Β]οηθὸς καὶ Κλήτ[η μι-
σθωταὶ χω[ρ-
ίου Ἀραλλεί-
ων Ἐπικτή-
τω τ]έκνω πρεσβυτέρ[ω
κὲ Οὐ]αρελλιανῆ νηπί[ω
μ]νήμης ἕνεκεν



293. Atlandy, in the floor of an *oda*. Rude limestone stele. H., 0·74; w., 0·29; letters, 0·01 to 0·015. In an arched recess above, two male figures. Below the pediment two ox-heads and a plough.

(Ἀλ)έ[ξ]. α[ν
δρος μν-
ήμης ἕνε-
κεν

The engraving is very rude, and the reading uncertain. The first two letters in l. 1 are ΛΑ.

294. Atlandy, in a garden. Limestone stele. H., 1·26; w., top and base, 0·46; shaft, 0·39; th., 0·27; letters, 0·02 to 0·04. Above, in pediment flanked by tendril pattern, a male and a female figure, and a basket. On the back of the stele, two forearms with outstretched hands, the thumbs inward, in upright position. The forearms and hands measure m. 0·18, and begin m. 0·23 from the top of the stele.

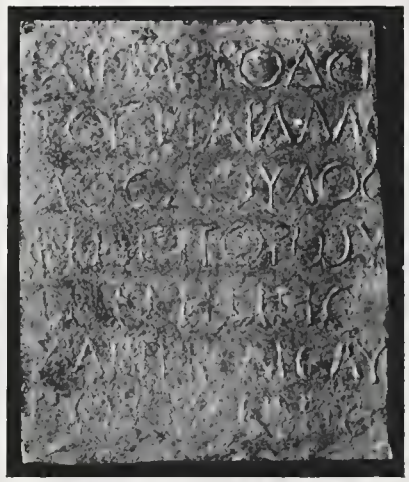
Ἡρακλί-
α Εὐτυχι-
άδι μητρὶ
καὶ πατρὶ Ἀ-
γάθωνι
μνήμης
χάριν
καὶ τίς τού-
τω κακόν
ποτε μνή-
ματι ποι-
ήσει ὀρφα-
νὰ τέκν(α)
λίποιτο
. . . . .

L. 13. ΤЄKNK on the stone.
L. 14. The remainder of the curse has been erased.
On the raised hands, see on no. 399.

295. Atlandy. Stele of bluish limestone. H., 1·56; w., 0·51; letters, 0·03 to 0·035. Above, in a pediment, with *acroteria*, and flanked by tendril pattern, three standing human figures, worn and defaced, and a basket.

(*a*)

Αἰπαφρόδει-
τος Παρδαλᾶ-
δος δοῦλος
Φωσπόρω ὑ-
ὼ μνήμης
χάριν καὶ ἑαυ-
τοῖς ζῶντες



(*b*)

Phosphoros was the son of Epaphroditos and Pardalas, who also dedicated the tomb to themselves. In ll. 4, 5 ὑ̂ω̂, not υ[ἱ]ω̂, is certain.

296. Atlandy, in the courtyard of a house. Stele of whitish limestone, broken below. H., 0·67; w., 0·70; th., 0·19. Above, in an arch resting on altar-shaped side pillars, a lion seated on a pedestal, facing l.

Ἰουλία Πῶλλα Ἐγνατίωι
Νέρωνι τῶι ἀνδρί

L. 2. ἀνδρί is the last word in this line. The inscription is probably complete.

297. Atlandy, in the steps of the mosque. Stele of bluish limestone. H., 1·59; w., 0·66; th., 0·28. Pediment flanked by tendril design, containing a female figure with a spindle and distaff and a basket.

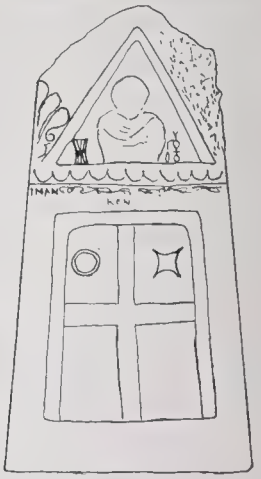
Καλπουρνία
Εἰρήνη Μαδι ἀ-
δελφῆ μνήμη-
ς χάριν

The surface after A at the end of l. 2 is complete, and has never been cut. Μαδι is the dative of Μα or Μας; cf. Ζοηδι, Βαδι, Σουσουδι, etc.

298. Atlandy, in the steps of an *oda*. Doorstone of whitish limestone, broken at the upper r. side. H., 1·23; w. of shaft, 0·53 to 0·67; th., 0·19; letters, 0·015 to 0·02. In a pediment with palmette side pieces a female bust with wool-basket and spindle and distaff. The two upper panels of the door contain a circular knocker (l.) and a key-plate (r.). The lower panels are empty.

Ἰμαν Οὐαρία θυγατρὶ μνήμης ἕνε-
κε

(*a*)



(*b*)

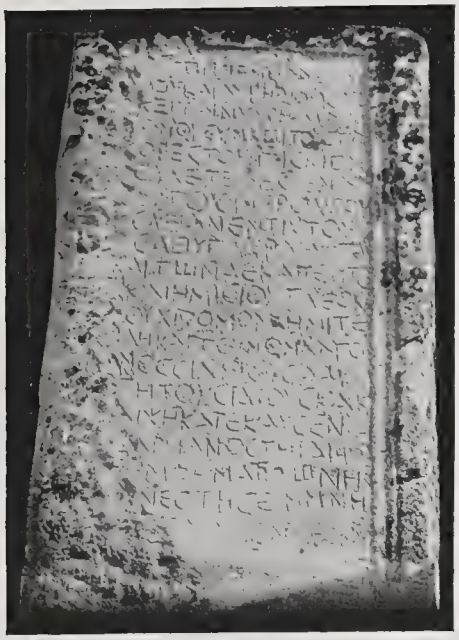
299. Atlandy, in the steps of the mosque. Plain block of bluish limestone. H., 0·51 ; w., 0·95 ; th., 0·31 ; letters, 0·035 to 0·04. The inscribed surface (h., 0·35 ; w., 0·50) begins close to the upper edge and occupies the upper middle portion of the block. The inscription must have begun on a separate block in a built tomb.

. . . ιδ . . . . . οισι̣ν̣ ?
γράψε δὲ σωφροσύνη[ς
χάριν ἀνέρα ὄφρα οἱ ἔν̣[θα
τύνβος ἀρίγνωτός γε
καὶ ἐσσομένοισι πέλοιτ[ο
κεδνοσύνης ἧς εἵνε-
κ᾽ ἐὔφρονος Ἐπαγάθοι[ο
μνήμης χάριν

300. Atlandy, in a wall. Bomos of bluish limestone. H., 0·99 ; w., top and base, 0·45 ; shaft, 0·39 ; th., 0·40. On the shaft, an arched *aedicula* with *acroteria* containing a male and a female figure. To the r. of the *aedicula*, a spindle and distaff and a basket. Below the *aedicula*, a pruning-hook.

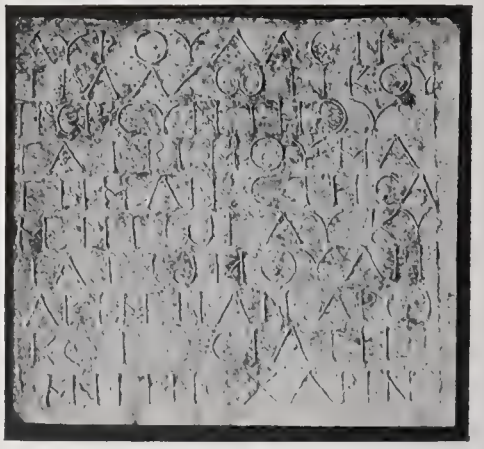
Τατεις Γαΐω ἀν-
δρὶ γλυκυτ-
άτω καὶ
ἑαυτῆ ζώση μνήμ-
ης ἕνεκεν

301. Atlandy, in the cemetery. Whitish limestone block, with panel, whose l. border is defaced. H., 1·03 ; w., 0·50 ; th., 0·18 to 0·25.

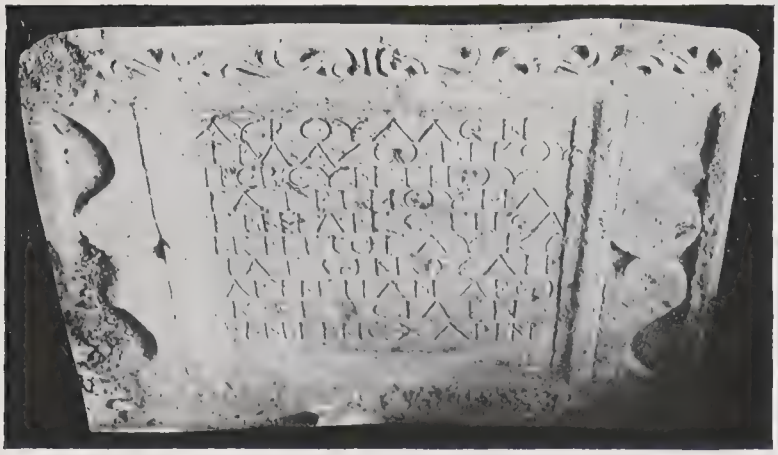


ἐγγόνη ἐνθάδε Παύ-
λου καὶ Αὐρηλίου κατά-
κειται νύμφη Μαρκι-
ανοῦ σύνκοιτος γὰρ
'Ορέστου ἥτις βίον
οὐκ ἐτέλεσεν ἀλ-
λὰ πόσιν προλιποῦ-
σα θάνεν τίκτου-
σα θυγάτρα ἦν γὰρ
αἰτῶν δεκάπεντε
καὶ ἡμισίου πλέον
οὐχί δόμον ἡμιτε-
λῆ καὶ τέκνον λαγό-
νεσσι λιποῦσα αὐ-
τὴ τοὺς ἰδίους κακῆ
δίψη κατέκαυσεν
Μ]αρκιανὸς τῇ ἰδίᾳ νυ-
ύ]μφη Ματρώνη
ἀ]νέστησεν μνή-
μη]ς χάριν

302. Atlandy, in the floor of an *oda*. Slab of bluish limestone with *tabula ansata*, above which is a tendril pattern. H., 0·77 ; w., 0·90 ; letters, 0·035 to 0·04.



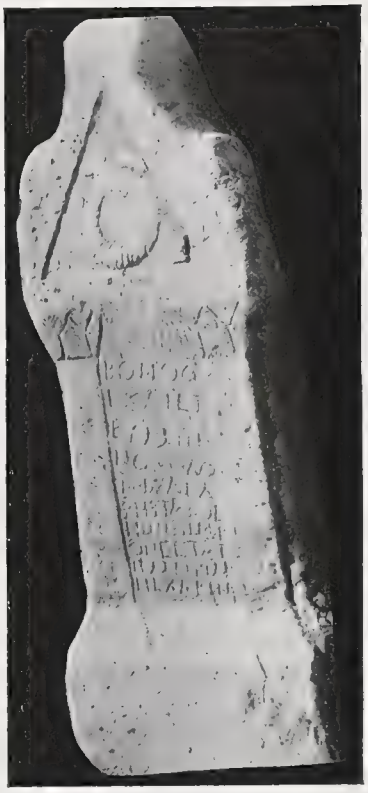
Αὐρ. Οὐαλέν-
τιλλα Ζωτικοῦ
πρε(σ)β. σὺν τῇ θυ-
γατρί μου Μά-
γνη ἀνεστήσα- (*a*)
μεν τῷ γλυκυ-
τάτῳ μου ἀν-
δρὶ Μενάνδρω
Κει[σ]σιάτη
μνήμης χάριν



(*b*)

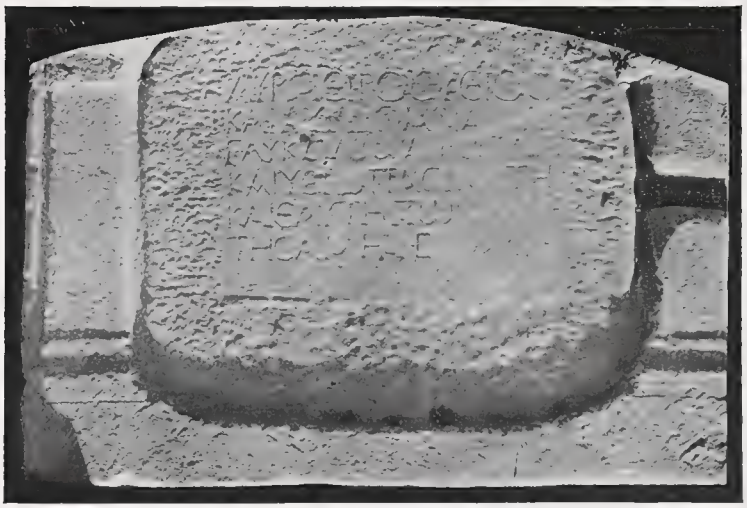
In l. 9, two letters have been defaced. The first is clearly Ε (copy and impression) ; the second was a rounded letter, which can only have been C. Kissia was some village in the neighbourhood ; Kolu Kissa, the neighbouring site to the east of Atlandy, may preserve an echo, in a Turkish form, of the ancient name Κεισσια.

303. Atlandy, in a well-head. Stele of bluish limestone. H., 1·46; w. top, 0·50; shaft, 0·45; base, 0·60; th., 0·20. In a pediment with plain *acroteria*, a garland and a basket. On the *acroterion* on the r., a spindle and distaff.



Βοηθὸ-
ς καὶ Στ-
ρύμω-
ν Θεοδό-
τη ἀδελ-
φῇ παρθέ-
νω σωφρ-
ονεστάτ-
η μνήμ-
ης χάριν

In view of the garland, the name Theodote, and the description *παρθένος σωφρονεστάτη*, this inscription is probably Christian. On Christian *παρθένοι* in Eastern Phrygia and Lycaonia see Ramsay, *Luke the Physician, etc.*, pp. 386, 398 f., and *Anatolian Studies*, p. 89.

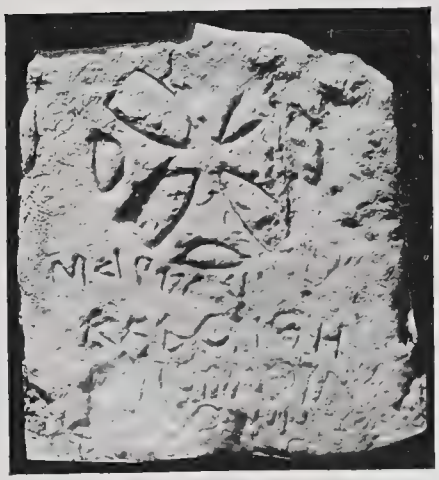


304. Atlandy, in the wall of the mosque. Stele of bluish limestone with side pilasters containing a panel, the borders of which are defaced, the top concealed. H. (from top of inscription), 0·65; w., 1·12.

Αὐρ. Μεῖρος νεὸς
καὶ Αὐρ. Δόμνα Αὐρ.
γλυκυτάτῳ ἀνδρὶ Παύλ[ω
καὶ νεῖῳ Πασικράτη
καὶ ἑαυτῇ ζῶσα ἀνέ[σ-
τησα μνήμης χάριν

Ll. 2, 3. The order Αὐρ. γ. α. Π. occurs occasionally. In view of the names, this inscription is probably Christian.

305. Atlandy, in the wall of the mosque. Stele of grey limestone, broken below. H., 0·57; w., 0·48; letters, 0·03 to 0·05. The inscription is engraved under a Maltese cross.



Μ̂αρκο̣ν
Κ(ύρι)ε βοηθή
σ̣η τὸν δοῦλ-
ο[ν] Νη-
κηφ̣[όρ]ο̣[υ

Markos is the name of a second person, added as an afterthought, or on a later occasion.

306. Atlandy, in the wall of the mosque. Stele of bluish limestone. H., 0·78; w., 0·47. Above, a broken horseshoe arch containing a cross in relief.

δάκρυα στον-
όεντα ἐπὶ τῶ[δ]ε σή-
ματι χέων Σαμ-
βατιος ὀρδινάρι-
ος ὀβρίμων λανκι-
αρίων τύνβον ἐδί-
ματο ἔχοντα φί-
λον υἱὸν Κόνωνα στρ-
ατίης καὶ κάλλος ἐφι-
έμενον ξένη δὲ τῆδ-
ε πάτρη ὑπελθόντα
τ]ελευτὴν βουλῆ μεγί-
στ]ου (Θ)εοῦ πανυπιρόχο[υ

Ll. 4-6. See on nos. 167, 169.

Ll. 8-10. Konon was a soldier and handsome: *κάλλος ἐφ.* is for *κάλλος ἐπιειμένον*; on the other hand *ἐφιέμενον* may have been felt to govern *στρατίης*. Ll. 12-13. The restoration strains the spacing at the beginning of l. 13; but the last letter in l. 12 appeared to be certainly I, not A (which would give *μεγ[ά|λ]ου*).

307. Atlandy, in the wall of an *oda*. Stele, broken below, with circular headpiece which contained a cross (defaced). H. and w., 0·44; letters, 0·025 to 0·275. The inscription is engraved in a sunk panel, round which runs a pattern of lines and curves.

+ Αὐλήρι. Μεν-
νεας υἱὸς Ἀ-
θη[ν]έωνος σ-
ὺν] τῇ συνβίω
. . . . . .

The first word is Αὐρήλι(ος): cf. 377*a* and Οὐαρελιανός for Οὐαλεριανός.

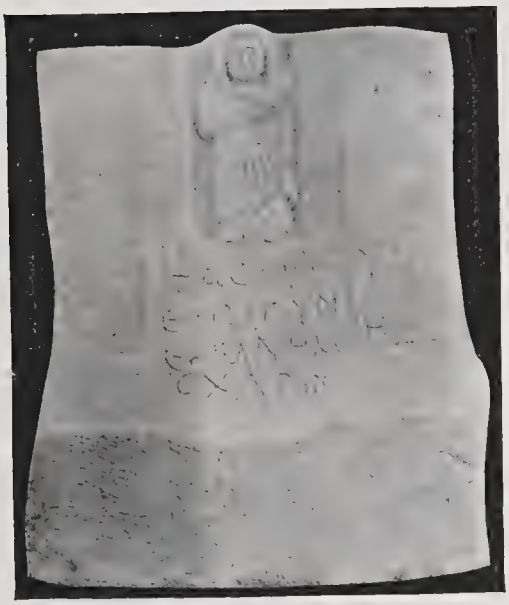
(*a*)

308. Kolu Kissa, beside a bridge. Stele of bluish limestone. H., 1·83; w., 0·40 to 0·41; th., 0·22; letters, 0·02 to 0·025. In the pediment, an eagle perched on a thunderbolt. Above the inscription, on the shaft, an incised garland with fillets.

(*b*)

Μαμας καὶ μήτηρ Βο-
λα Δορυκανωι τῶι υἱῶι
καλοκαγαθίας ἕνεκεν
τήν τε στήλην ἀνέστη-
σαν σὺν ἐπιγραφῇ διὰ
τὴν ἰδίαν ἀνδρίαν καὶ
εὐταξίαν

Ll. 1, 2. Βολα: cf. Βουλα, no. 140.



309. Kolu Kissa, lying in the river. Stele of bluish limestone, broken across the shaft. H., 0·49; w. shaft, 0·36, base, 0·40; th., 0·16 to 0·20. In an arched ? *aedicula* above the inscription, a female figure.

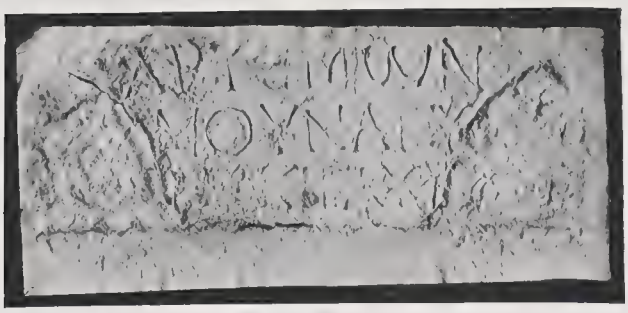
Τας Μαου-
ενίη γυν-
εκὶ μνήμη-
ς χάριν

310. Kolu Kissa, in the cemetery. Plain slab of bluish limestone with panel, whose r. border is defaced. H., 1·01; w., 0·42; th., 0·17; letters, 0·025 to 0·035. The inscription (h., 0·375) occupies the upper part of the panel (h., 0·74).

Αὐρ. Ἀκ . .
ις Μάρκο̣[υ
ἀν⟨ι⟩έστ[η]σα
τῇ γλυκυτά-
τη μο̣υ̣ σ[υ]νβ-
ίω Αὐρ. Οὐαλ-
εντί[λη]ς ζῷ-
ν μνήμης χά-
ριν

L. 1. The name is perhaps Ἀκ[άκ]ι(ο)ς or Ἀκ[ίλ]ι(ο)ς.

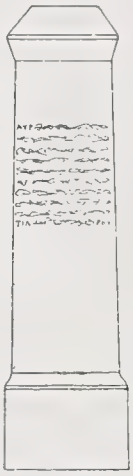
311. Kolu Kissa, in the verandah of the mosque. Bomos of bluish limestone. H., 1·30; w., top and base, 0·52, shaft, 0·44; th., 0·22; letters, 0·035 to 0·04. On the shaft, an arched *aedicula* with *acroteria*, whose interior surface is defaced. Below the *aedicula*, to the r., a basket with spindle and distaff above it.



Ἀρτέ̣μων
Μουνα γυ-
νεκὶ γλυκυ-
τ]άτη μ[νήμης χάρι]ν

Published, *Stud. E.R.P.*, p. 88, no. 57.

312. Kolu Kissa, serving as *musala tash* outside the cemetery. Pillar of whitish limestone. H., 1·85; w. top, 0·43; shaft, 0·38 to 0·44; base, 0·50; th., 0·32; letters, 0·02 to 0·025.



Αὐρ. Πα[ῦλο]ς [Κ]όνω-
νος κὲ Ἀ[λέ]ξανδρος
κὲ Πέτρος κὲ Λούκις
γλυκιτάτω πατρὶ
Κόν]ωνι καλογήρ-
ω κὲ βίον ἐκτελέσαν-
τα κὲ τεκνώσαντα
ἀλειπῶ[ς] φίλον τε φίλ-
ων γεγονότα Αὐρ. Τα-
τιλλα Ἀλεξάνδρου

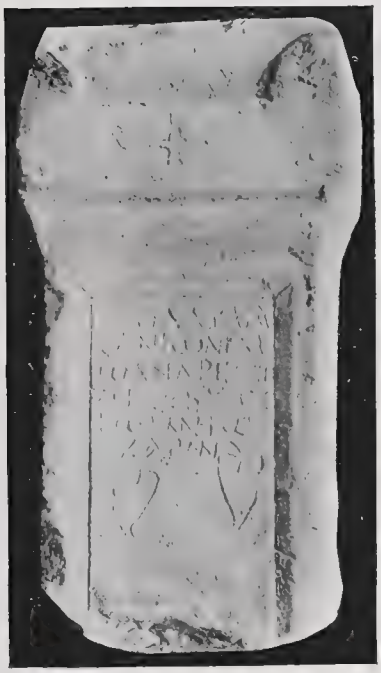
(*a*) (*b*)

The names Paul, Peter and Lucius show that this inscription is Christian. The lettering dates the inscription before A.D. 400. Καλόγηρος probably means "venerable," and does not imply that Konon ended his life as a monk.

313. Kolu Kissa, in the steps of an *oda*. Limestone stele, broken on l. side. H., 0·79; w., 0·29; th., 0·21; letters, 0·025 to 0·04. Above the panel which contains the inscription two arches on columns, that on the l. broken. On the r. of the panel, a curvilinear pattern. The arch on the r. begins opposite the middle of this pattern, and extends to above the last letter in l. 1. There were probably four arches on the stele, about half of which is preserved.

In l. 6, the apex of an upright bar (or the end of the horizontal bar of ΠΓ, etc.) survives before Ε; Τέκ̣λ̣η would fit the traces, but not Θέκλη. A longer name, extending to l. 7, seems to be required: Τεκλί[νης ? cf. Δομνῖνα in no. 291.

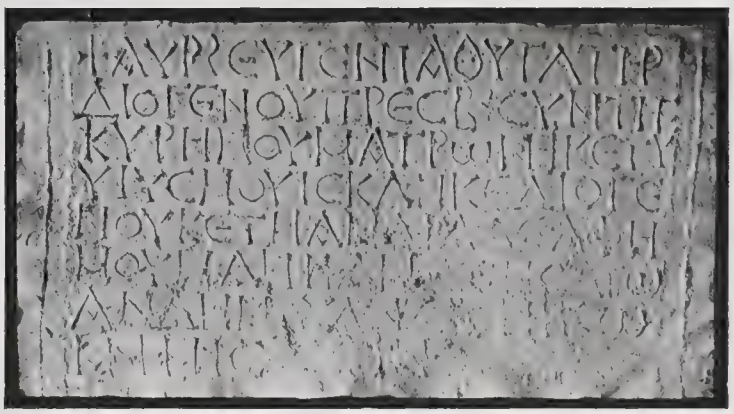
? Εὐγέν]ις πρ.
σὺν κὲ] τῇ συ-
νβίῳ] Μάγνη
κὲ τῦς τέκ]νυς
μου Εὐτ]υχίης
. . . . . ΕΚΛΙ
. . . ἀν]εστή-
σαμε]ν τῇ θυ-
γατρὶ] Αὐρ. Δο-
μνη κὲ] τῷ ἀν-
εψιῷ Τ]ιμοδή-
μω μνῆς χ]άριν



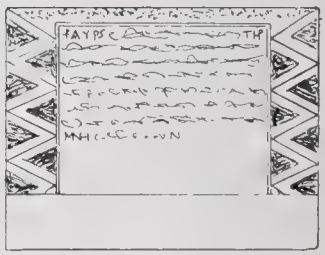
314. Kolu Kissa, in a well-head. Bomos of bluish limestone, broken below. H., 1·02 ; w. top, 0·53 ; shaft, 0·46 ; letters, 0·025 to 0·035 ; w. of panel, 0·30. Below the inscription, two large leaves. On the moulding of the top, a cross and, to the l. of it, a miniature garland with fillets ?

Αὐρ. Ἰλάρα Αὐ-
ξανίωνι (ἰ)δί-
ω ἀνδρὶ καὶ
πρεσβυτέ-
ρω μνήμη-
ς χάριν

315. Kolu Kissa, in the steps of an *oda*. Slab of grey limestone with panel decorated on either side with zig-zag pattern. H., 0·63 ; w., 0·83 ; th., 0·20 ; letters, 0·02 to 0·04. H. of panel, 0·44 ; w. of panel, 0·55.



(*a*)

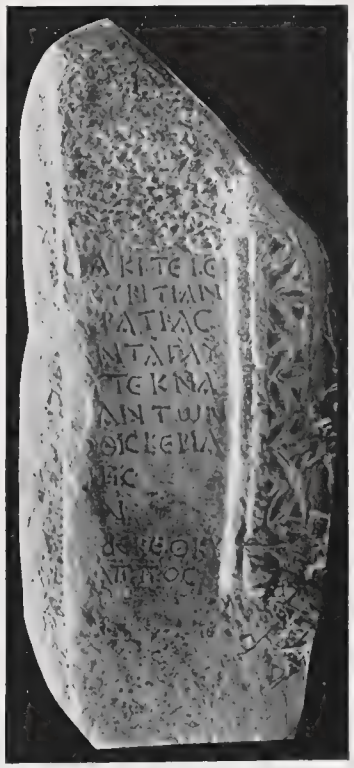


(*b*)

☩ Αὐρ. Εὐγενία θυγάτηρ
Διογένου πρεσβ. σὺν τῇ ἐ-
κυρῇ μου Ματρώνη κὲ τῦς
νίῦς μου Ἰσκλη κὲ Διογέ-
νου κὲ τῇ ἀνδραδελφῇ
μου Μαρίη ἀνέσ(τ)ησα τῶ
ἀνδρί μου Ἀνδ[ρ]ο̣νίκω
μνήμης [χά]ρι̣ν

L. 4. With Ἰσκλη cf. Ἰσκληπις in no. 66.

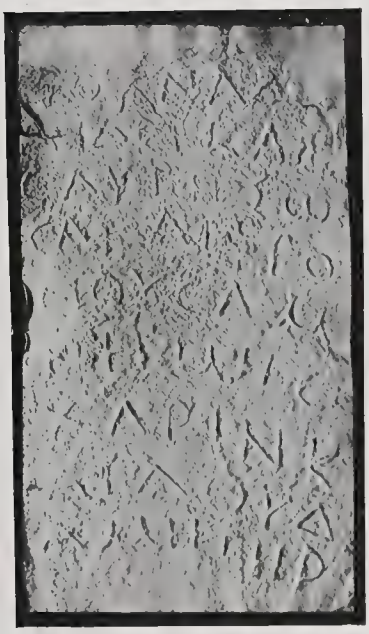
316. Kolu Kissa, beside the causeway north of the village. Limestone stele, broken on the l. H., 1·25; w., 0·41; th., 0·26; letters, 0·03 to 0·04. H. of inscription, 0·57. On the r. border, a tendril pattern. The top is defaced. The position of ll. 8, 9 suggests that about half the inscription is lost.



ἔνθα κα]τάκιτε ἱε-
ρεὺς Θεοῦ] Κυριτιαν-
οῦ ὑὸς Παν]κρατίας
ἀνέστησ]αν τὰ γλυ-
κύτατα αὐτο]ῦ τέκνα
. . . . . κὲ] Ἀντών-
ιος κὲ Τιμ]όθις κὲ ΡΙΑ
. . . . μνή]μης
χάρ]ιν
κεκήδευτε] δὲ κὲ ὁ Κυ-
ριτιανὸς ὁ π]άππος

The restorations are uncertain. Ll. 7, 8, perhaps κ(ὲ) Ἐριά|νθης. The last letter but two in l. 7 is P not B; we cannot restore Βιάνωρ.

317. Goslu, in front of a house. Slab of bluish limestone, with panel broken on l. and below, containing *gorgoneion* in relief. H., 0·76; w., 0·79; th. (border), 0·20, (panel), 0·17. The *gorgoneion* measures m. 0·43 vertically and 0·42 horizontally. There is no inscription. This stone was said to have been brought from Cheshmeli Zebir.



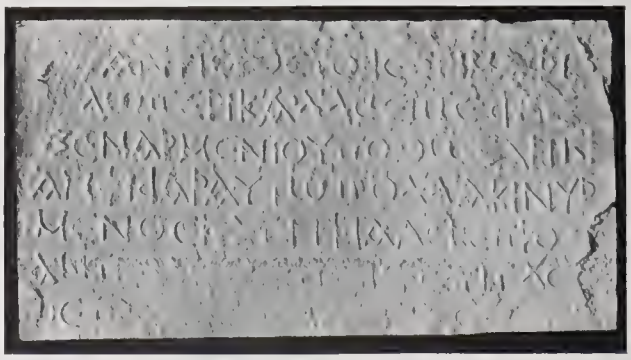
318. Goslu, in front of a house. Round pillar of greyish limestone, broken above. H., 0·78; diameter, 0·44; letters, 0·02 to 0·03.

Μ]ουνα (ἀ)-
νδρὶ καὶ
ἑαυτῆ ζῶ-
σα καὶ φρο-
νοῦσα μ-
νήμης
χάριν κ-
αὶ Δουδ-
α μήτηρ

The stone is broken above l. 1; the transcription of this line is doubtful. The last surviving letter is Δ, and there is room for one or two letters following it. Possibly we should transcribe [ἡ δεῖνα] | Μουναδ[ι | ἀ]νδρὶ κ.τ.λ.. In l. 3, Z takes the form of an M with curved bars turned upwards.

319. Goslu, in the wall of the mosque. Fragment of bluish limestone. H., 0·42; w., 0·46; letters, 0·015 to 0·03. The inscribed surface was enclosed by incised lines slanting inwards (which perhaps continued upwards to form a pediment) and by a horizontal incised line above.

Ἀντίοχος τόδε σῆμα φί-
λῳ περικαλλέει πεδὶ τε[ὔ-
ξεν Ἀρμένιου πόθῳ [χ]άριν
ἀμφὶ δ' ἄρ' αὐτῷ πολλὰ κινυρ[ό-
μενος κατηφιάας κὲ προ[. . . .
ἀντὶ φιλοστοργ[ί]ης [τ]ε τίτλο[ν
θέτο τ[ῶδ' ἐπὶ τύμβω

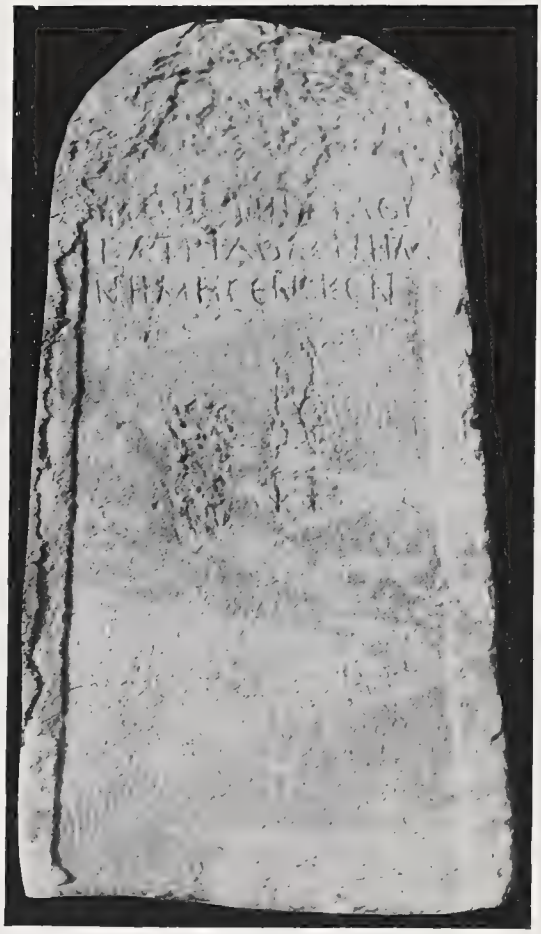


The alignment allows space only for one letter at the end of l. 5. If the hexametric rhythm was maintained here, a spondee is required, and the letters must have run on to the border. But the word required may (in defiance of sense and metre) be πρό[π|αντι or προ[β|άντι.

320. Goslu, in the wall of the mosque. Stele of bluish limestone, streaked with white. H., 1·02 ; w., top, 0·48, base, 0·57 ; th., 0·33. The top is defaced. Below the inscription, a defaced object (wool-basket ?) and a spindle and distaff.

M[ανης] τῇ ἰδία θυ-
γατρὶ Δόμνη μ-
νήμης ἕνεκεν

In l. 1, M[ανης] was tested, and noted as possible, in presence of the stone.

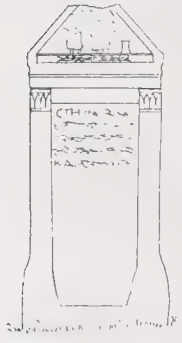


321. Goslu, in the cemetery. Stele of bluish limestone, broken above, base concealed. H. (visible), 1·29 ; w., 0·54 ; th., 0·34 ; letters, 0·035. In the pediment, a male and a female figure, and a basket.

(*a*)

Σπηρᾶτος
Ἀφροδεισία
γυνεκὶ μν-
ήμης χάριν
καὶ ἑατῷ

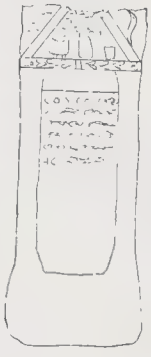
322. Goslu, in the cemetery. Stele of bluish limestone, broken above. H., 1·37 ; w., 0·48 ; th., 0·30 ; letters, 0·03 to 0·035. In the pediment, flanked by palmette decoration, a male and a female figure, and a basket.



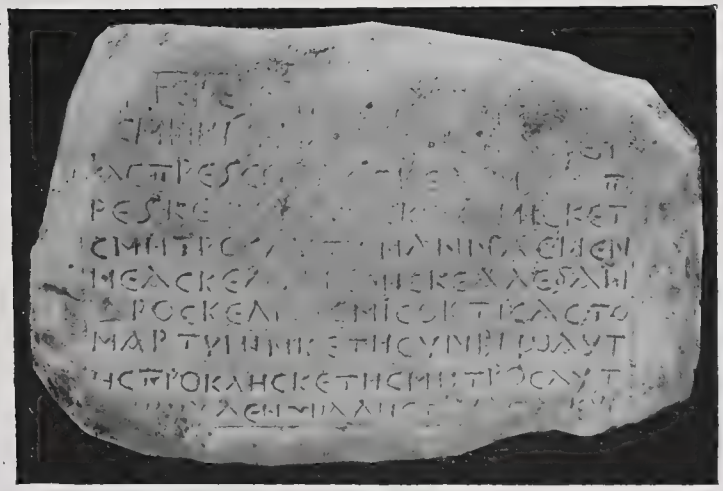
(*b*)

(*a*)

Σουσους Μα-
νου Μασα τῇ
ἰδία γυναικὶ
καὶ ἑαυτῷ ζ-
ὼν μνήμ-
ης χάριν



(*b*)



(*a*)

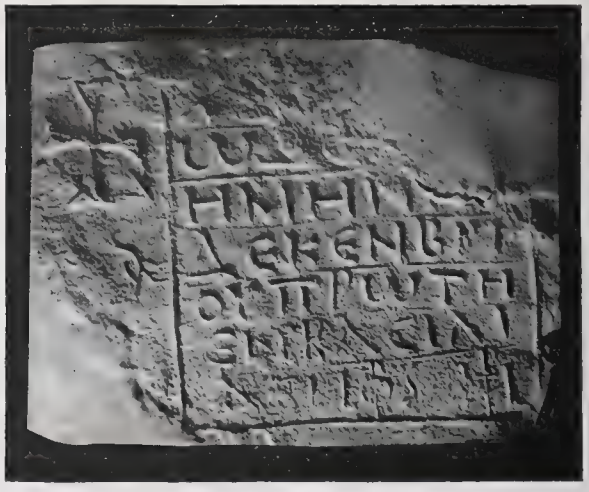
323. Goslu, in the steps of a mosque. Block of greyish limestone, with panel enclosed by incised line. H., 0·39; w., 0·63; th., 0·39. On the front of the block, inscription (*a*); on the l. side of the block, near the lower end, inscription (*b*).

Inscription *b* (H. of surface, 0·22; w., 0·25; letters, 0·016 to 0·02; H. of surviving portion of panel, 0·15; w. of panel, 0·155) is broken at the top. The text is enclosed by, and carved between, incised lines, and has a cross and a bird (peacock ?) incised on its l. border.

(*a*) + ὑ]πὲρ εὐχῆ[ς κὲ] σεμν[οτάτη]ς μνήμης Ἀρμένις πρε. Μενε]ας πρε. Σουλος κὲ Ἀρμένις πρε. κὲ Ἰοῦστος κὲ Μόμις κὲ τῆς μητρὸς αὐτῶν Ἄννας Μενεας κὲ Ἀρμένις κὲ Ἀλέξανδρος κὲ Ἀρμένις ὁ κτίσας τὸ μαρτύριν κὲ τῇ συνβίω αὐτῆς Πρόκλης κὲ τῆς μητρὸς αὐτῶ]ν Ὡαλεντήλλης τοῦ ἁγίου Κυρ(ίκου)

(*b*) [. . . . ὠκ-]
ωδ[ομήθη
η μηνὶ
Δεκενβρίου πρώτη
ἐν βασιλίας νφ΄ (ἔτει) (μάρτυς Χριστου ?)

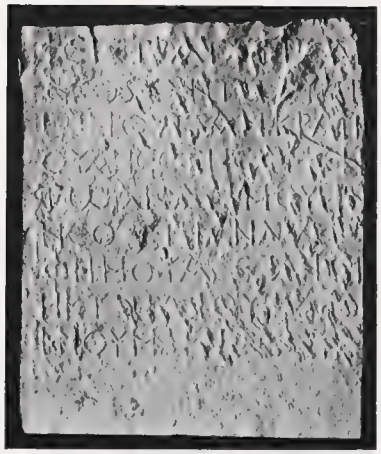
The third letter in (*b*) l. 6 is M or N, giving the year 540 or 550 of the Actian era, i.e., 509 or 519 A.D. This family grave takes the form of a *martyrion*; cf. *Journal of the Manchester E. and O. Soc.*, No. xi. 1924, p. 33 ff., where the



(*b*)

poem of Gregory of Nazianzus in *Anth. Pal.* viii., 118 is quoted and illustrated by the analogy of a pagan temple-tomb. That the dedication (a. ll. 7, 10) is to Saint Cyric is made probable by the following inscription of Lysias (323*a*) copied by Calder at Karadilli in 1911: + ὑπερὶ εὐ|χῆς κὲ σω|τηρίας Κάσ|τωρος πρε. ||ς ὁ κτήσας τὸν | ἅγιον Κύρικον | κὲ Νυνης (*sic*) δη|ακοννύσης θυ(γατρὸς) | Κάστωρος κὲ Δη||μητρίου Βουσιου and by the inscription of Amisos (ὅρος τοῦ ἁγίου Κυρίκου) in *Studia Pontica* (Anderson, Cumont, Grégoire), iii., p. 30, no. 19. For the form Ὡαλεντ., which accords with the traces in (*a*) l. 10, cf. no. 159. In (*b*) l. 6, perhaps (Μήτηρ Χριστοῦ).

324. Goslu, in the wall of the mosque. Stele of bluish limestone. H., 0·60; w., 0·40; th., 0·16; letters, 0·015 to 0·225. The border of the panel is continued upwards to form an arch, inside which is an ornamental cross in a circle, flanked by Ω and A.



(*a*)

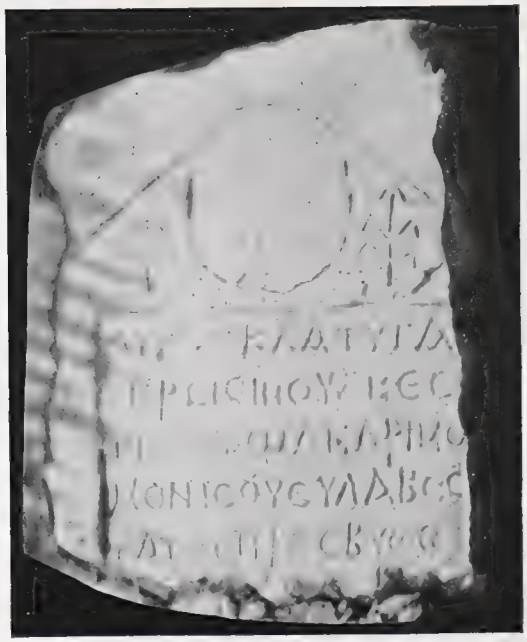
Ω A

\+ Εἰστρατηγὴς δι-
ακό(νισσα) σὺν τῷ νεῖ-
ῷ μου Πανκρατί-
ου ἀνεστήσαμεν
5 τῷ ἀνδρί μου Μεν-
νεο[υ] κ τῇ ἀνδραδελ-
φῇ μου Ἀλεξανδρί-
η κ(ὲ) τῷ νείοῦ μου Δό-
μνου μνήμης χάριν

(*b*)

Note the reversal of the usual order in ΩA; the end is the beginning.

The name of the deaconess is Στρατηγίς: the form Ἰστρατηγίς (fem.) occurs in an inscription (324*a*) of Bulduk in northern Lycaonia (Calder, 1913, "on a stele with pediment containing a boss. Above the inscription, a defaced male figure and a pruning hook," Ἰστρατηγὶς Ῥοδαν|ῶ ἀνδρὶ μνήμης | χάριν).

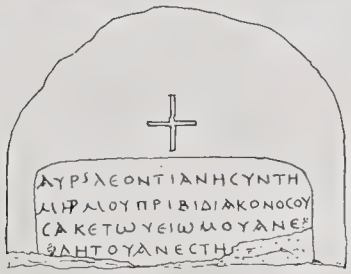


325. Goslu, in the wall of the mosque. Stele of bluish limestone, broken on the r. and below. H. ca., 0·42; w. ca., 0·30. Above, in an incised pediment, a Maltese cross (erased) in a circle, flanked by two palm branches.

Αὐρ. Θέκλα τυγά-
τηρ Σισινου ἀνέσ-
τησα τῷ ἀνδρί μο[υ
Μεννεου εὐλαβέσ-
5 τατος πρεσβυθέ-
[ρω] . . . . .

L. 6. The nominative or genitive may have stood here.

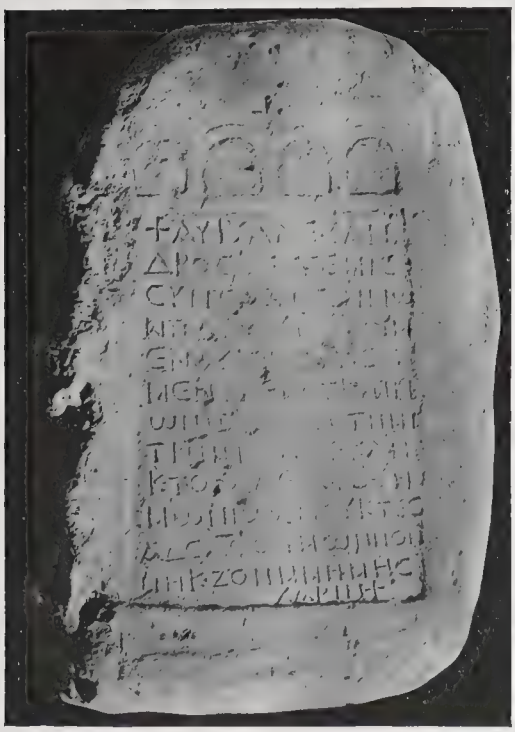
326. Goslu, in the steps of an *oda*. Stele of greyish limestone with panel, broken below. H., 0·54 ; w., 0·67 ; th., 0·30. Above the inscription a cross.



Αὐρ. Λεοντιανὴ σὺν τῇ
μ(ητρί) μου Πριβι διάκονος οὖ-
σα κὲ τῶ υείῶ μου Ἀνε[ν-
κ]λήτου ἀνεστή[σαμεν
. . . . . .

In spite of grammar, Pribis is probably the deaconess rather than Leontiane.

327. Goslu, in the steps of an *oda*. Stele of greyish limestone. H., 0·80 ; w., 0·54 ; th., 0·31. Above the panel in which the inscription is engraved, four arches on pillars, and above these, a cross.

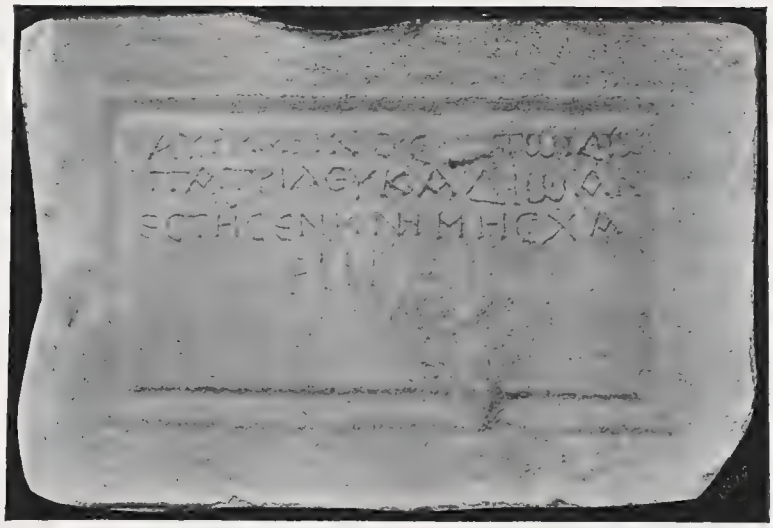


+ Αὐρ. Ἀλέξαν-
δρος κ Εὐγένις
σὺν τῦς ὑγῦς ἡμῶ-
ν Παύλου κ Ἠκουμ-
ενοῦ ἀνεστήσα-
μεν τῶ πατρὶ ἡμ-
ῶν Παύλου κ τῇ μη-
τρὶ ἡμῶν Θέκλη
κ τοῦ ἀδελφοῦ ἡ-
μῶν Ἰωάνου κ τῆς
ἀδελφῆς ἡμῶν Νον-
νη κ Ζόη μνήμης
χάριν +

L. 3. *ὑγῦς* : see on no. 33, and cf. Sterrett, *W.E.*, no. 138 : κ(ὲ) ὑγ(ο)ὶ Καδισι[ος.

L. 5. Ἠκουμενός is probably the local pronunciation of Ἡγουμενός ; the form may have developed under the influence of Ἀκουμενός.

328. Karabagh, in the wall of a house. Block of greyish limestone with panel. H., 0·53; w., 0·76; letters, 0·025 to 0·03; th., 0·14; H. of panel, 0·28; w., of panel, 0·55.



Αὐρ. Μαρῖνος τῷ ἰδίῳ πατρὶ Λευκαδίῳ ἀνέστησεν μνήμης χάριν

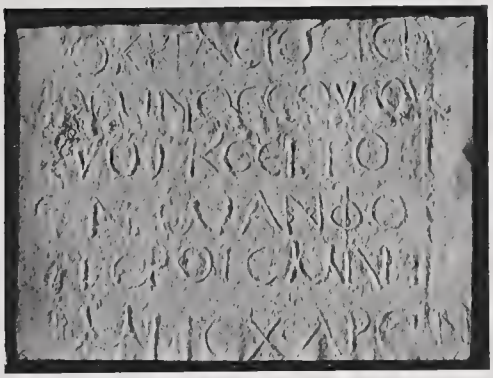
329. Karabagh, in the floor of the mosque verandah. Stele or bomos of greyish limestone, top defaced, bottom broken. H., 0·65; w., 0·31; letters, 0·03 to 0·035.

Ἰάσων Κλαυδία γ[υ]ναικὶ [κ]αὶ ἐμαυτῷ] ζῶντι
μνή]μης χάρι]ν

330. Karabagh Yaila, beside the road. Stele of grey limestone, with panel, defaced above. H., 1·42; w., 0·75; th., 0·23; letters, 0·025 to 0·03; w. of panel, 0·45.

Βρογορεις Μασα γυναικὶ καὶ ἑατῷ ζῶν μνήμης χάριν

331. Örek Yaila, in the fountain. Stele of bluish limestone, top concealed and under water. H. (to top of shaft), 1·25; w. shaft, 0·52; base, 0·56; th., 0·25; letters, 0·025 to 0·035; w. of panel, 0·30. The field is enclosed by flat pilasters, with palmette capitals.



Ὀκκτάειος Τεί-
ρωνος Σουσου
υἱῶ κὲ ἐγγό-
νω ἀνφο-
τέροις μνή-
μης χάριν

Ll. 4, 5, *ἀνφοτέροις* means that both were called Sousou. The dedicator is Octavius, son of Tiro (cf. no. 336).

332. Örek Yaila, in front of the *oda*. Stele of bluish limestone, broken above. H., 1·02; w., 0·68; th., 0·30; letters, 0·0275; w. of panel, 0·385.

ὃς ταύτη τῆ στή-
λη κακὴν χεῖρα προ-
σοίσει ὀρφανὰ τέ-
κνα λίποιτο χή-
ρον βίον οἶκον
ἔρημον

333. Örek Yaila, in front of the *oda*. Block of bluish limestone, concealed below. H. (visible), 0·83; w., 1·00; th., 29; letters, 0·025 to 0·03. In a sunk panel, a raised plaque (h., 0·46; w., 0·37) with side pieces, on either of which is engraved a six-leaved rosette in a circle. On the upper border, a cross and ACΩ.

Αὐρήλιος Μῖρος
Αὐρ. Μάρκελα
τῶ πατρὶ Μίρω
υἱῶ Εἰσ(ι)δώρω
κ τῆ μετρὶ Κυρίλη
κ τῶ ἀδελφῶ
Εἰσιδώρω
ἀνέστησα
τύνβον κ στ(ή-)
λην μνήμης
χάρ(ιν)

In l. 9, H. is omitted; in l. 11, IN is carved NI. Published, *Stud. E.R.P.*, p. 90, no. 59.

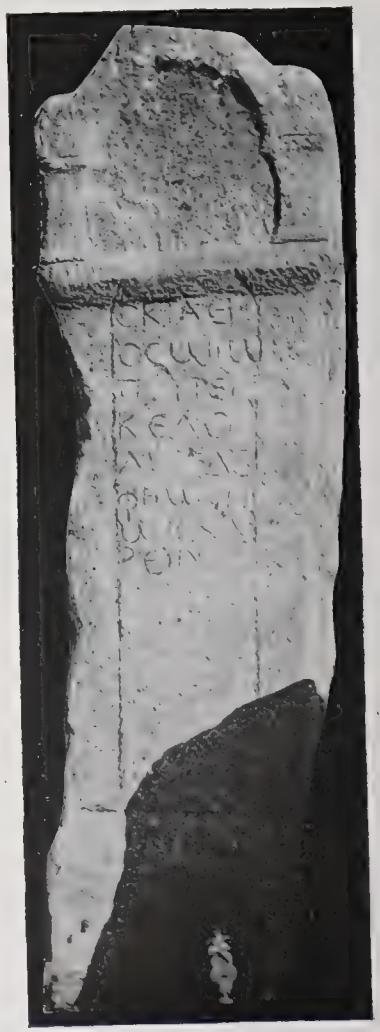
334. Örek Yaila, in front of the *oda*. Block of bluish limestone with *tabula ansata*, concealed below. H. (visible), 0·84; w., 0·95; th., 0·29; letters, 0·02 to 0·03; h. of panel, 0·41; w. of panel, 0·56.

Αὐρηλία Θέκλα τῶ
ἰδί]ω ἀν[δρ]ὶ Αὐρηλίω
Γα]ΐω κ[ὲ τῆ θ]υγατρί
μου Δο[υδ]η ἀνέστη-
σα μνήμ[ης
χ[άριν

335. Old cemetery on the hillside above Mermer Yaila. Round pillar of grey limestone, broken below. H., 1·04; diameter, 0·45; letters, 0·025 to 0·05. Above the inscription, two hands with forearms crossed. The inscription is complete.

ΟCΤΔΤΛ
ΗΑΔЄΙΟΡ
ΤЄΛЄΙΠΠΟΙ

The hands (see on no. 399) show that this is an invocation or a *devotio*. It is probably an abbreviated Greek formula rather than a *devotio* in Phrygian; but αδειορ, if a verb, is Phrygian: see *J.H.S.*, xxxi. 1911, p. 209 and *Journ. Manch. E. and O. Soc.*, No. x. (1923), p. 25. Perhaps ὃς τ(ῶ)δ(ε) τ(ί)τ(λω) Η αδειορ τέ(κνα) λείποι.



336. Mermer Yaila, in front of the *oda*. Stele of bluish limestone. H., 1·47; w., top and base, 0·40; shaft, 0·36; th., 0·25; letters, 0·03 to 0·035. H. of panel, 0·71; w. of panel, 0·19. Above, an arched pediment with altar-like side pillars and *acroteria*, interior surface defaced.

Ὀκτάει-
ος Μίρω
π[α]τρεὶ
κὲ Λο-
λη ἀδε(λ)-
φῆ μνή-
μης χά-
ρειν

L. 5. The engraver omitted Λ.
Published, *Stud. E.R.P.*, p. 71, no. 40.

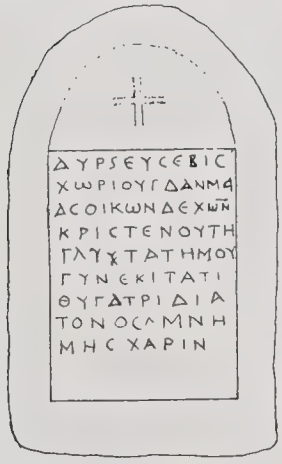
337. Mermer Yaila, in front of the *oda*. Doorstone of bluish limestone, defaced, the top lost. H., 1·17; w., 0·68; th., 0·39; letters, 0·03 to 0·035.

Ἕκτωρ Μαμα
τῶ ἰδίω πατρὶ καὶ
μητρὶ ζώση μνήμη[ς
χάριν

L. 4. After XAPIN the copy adds IIIK, and notes "was the inscription continued down the border, or is this decoration?"

338. Mermer Yaila, in front of the *oda*. Stele of grey limestone, broken below. H., 0·96; w. top, 0·51; shaft, 0·48; th., 0·20; letters, 0·03 to 0·035; w. of panel, 0·29. Between the capitals of the pilasters, a garland. In a pediment with palmette border, a male and a female figure, and a basket.

Ἀβάσ[κ]αν-
τος Ὀλλύν-
που Εἰρή-
νη γυνεκὶ
μνήμης
χάριν καὶ ἑ-
α]υτῶ ζ[ῶν



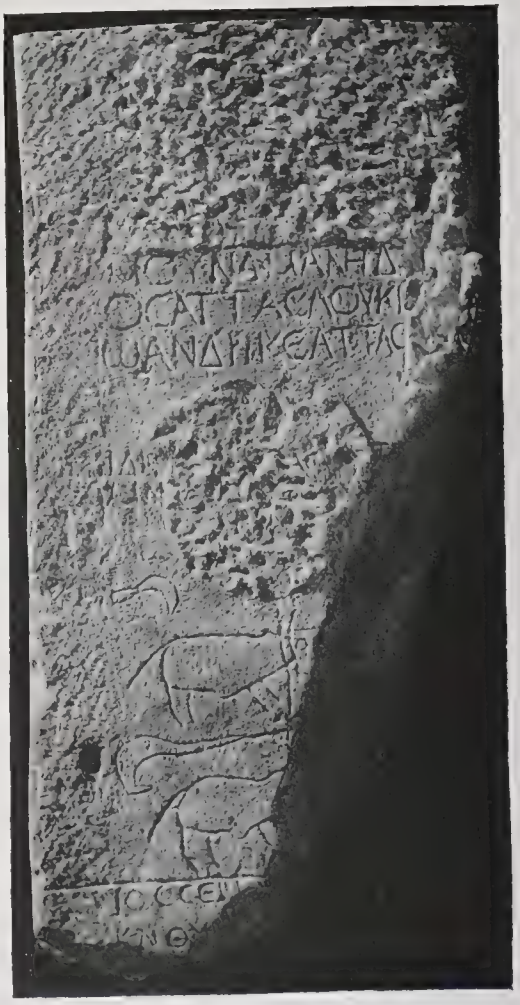
339. Cheshmeli Zebir, newly excavated on the side of the mound. Stele with plain cross in arch above. Copied by Calder in 1910; the copy was revised by Ramsay at the same time. This stone was not seen in 1926.

Αὐρ. Εὐσέβις | χωρίου Γδανμα|ας οἰκῶν δὲ χω(ρίο)ν | Κριστενου τῇ || γλυκυτάτη μου | γυνεκὶ Τατι | θυγατρὶ Δια|τονος μνή|μης χάριν

This inscription gives the name of the site at Cheshmeli Zebir as Kristenos. In l. 8, the symbol following C is faintly carved, and is probably a slip or a stop mark. But the name may be Διατονοσας: cf. Μανοσας in no. 123.

Published, in minuscule, *J.H.S.*, xxxi. 1911, p. 193, where see note.

340. Cheshmeli Zebir, lying near the mosque. Stele of bluish limestone, defaced above and at the sides, broken below. H., 1·45; w., 0·63; th., 0·28; letters: ll. 1-3, 0·04 to 0·05; ll. 4, 5, 0·03; ll. 6, 7, 0·025 to 0·03. On the shaft, a defaced garland, in relief, the interior surface of which must have been inscribed; and a pruning-hook and a pair of oxen yoked to a plough, incised. On the l. side of the stone, three incised crosses, probably masons' marks.



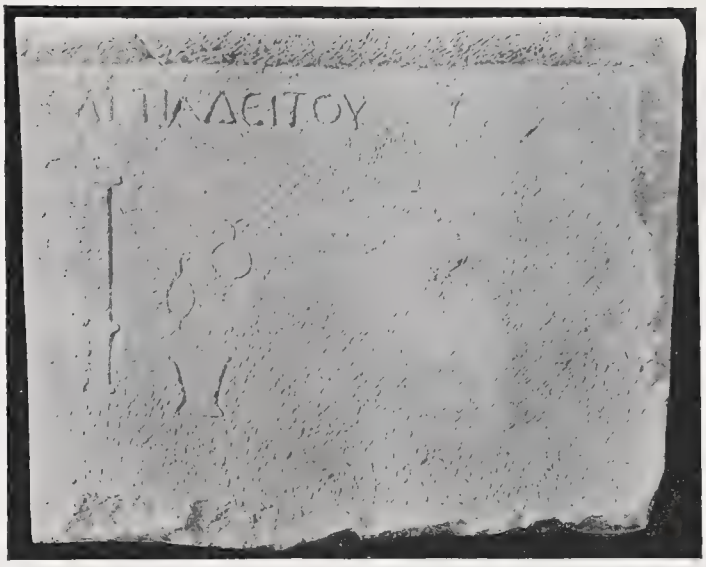
Μουνα Μανηδ-
ος Ἄτταϛ Λουκί-
ω ἀνδρὶ κὲ Ἄτταϛ
ἰδί[ω πα]τ[ρὶ
μν[ήμης χάριν

ιος σεμ[ουν του
κνου[μανει κακ-
[ουν αδδακετ κτλ]

L. 2. Ἄτταϛ appears to be an unintelligent anticipation of Ατταϛ in l. 3.

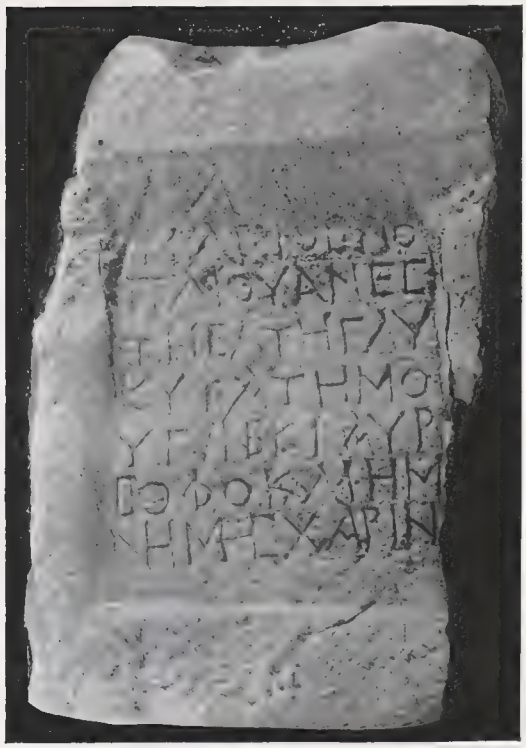
This inscription, with no. 341, and that published in *J.H.S.*, xlvi. 1926, p. 25, no. lxxxi., shows that Kristenos lay in territory which belonged ethnically to Phrygia. See *Journal of the Manchester E. and O. Society*, No. x. 1923, p. 30 ff.

341. Cheshmeli Zebir, near the fountain below the mound. Block of grey limestone with plain moulding above. H., 0·77; w., 0·83; th., 0·28 (the moulding protrudes m. 0·07 in front); letters, 0·04 to 0·045. The block has been cut away on the l., or the inscription and decoration was carried over from an adjoining block in a built tomb. Part of a table, and a basket and spindle and distaff survive.



τετικμεν]ος Ατ̣τι αδειτου

See on no. 340; and for the devotion to Attis see *J.H.S.*, xxxi. 1911, p. 204 ff.

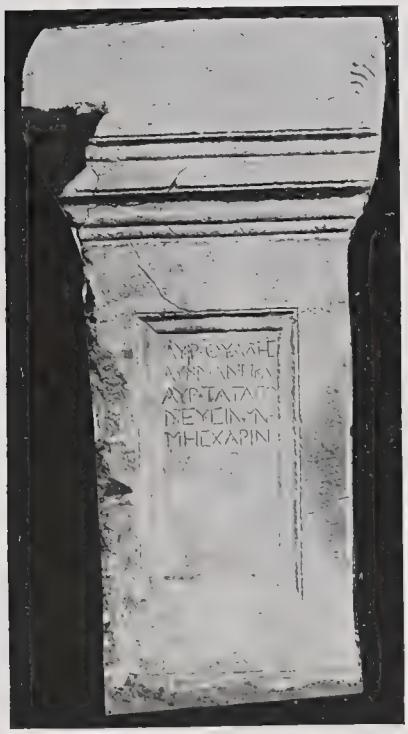


342. Cheshmeli Zebir, in the wall of a house. Plain stele of grey limestone with panel and side pilasters, possibly broken above. H., 0·60; w. 0·36; th., 0·25; letters, 0·02 to 0·04; w. of panel, 0·26.

Αὐρ.
Μάγιος Πο-
πλίου ἀνέσ-
τησα τῇ γλυ-
κυτάτῃ μο-
υ γυνεκὶ Αὐρ.
Σοφοκλίῃ μ-
νήμης χάριν

L. 2. Μάγιος, not Μάριος, appeared to be certain.

Published, *J.H.S.*, xix. 1899, p. 282, no. 167.



343. Cheshmeli Zebir, in the wall of a house. Bomos of bluish limestone, with palmette cornices, the base concealed. In front, a panel with inscription. The sides are smooth, the back rough. Below the incription, a leaf. H. (visible), 1·70 ; w. top, 0·84 ; shaft, 0·64 ; th., 0·62 ; letters, 0·035 ; h. of panel, 0·61 ; w. of panel, 0·29.

Αὐρ. Οὐάλης
Αὐρ. Μανη καὶ
Αὐρ. Τατα γο-
νεῦσιν μνή-
μης χάριν

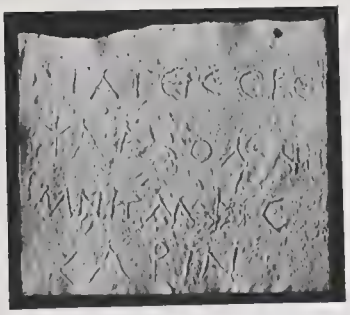
Published, *J.H.S.*, xix. 1899, p. 282, no. 168.

344. Cheshmeli Zebir, in the cemetery. Stele of grey limestone, broken above, below, and on the r. H., 0·95 ; w., 0·57 ; th. 0·29 ; letters, 0·025 to 0·03 ; w. of panel, 0·37. In an arched pediment, a male and a female figure. On the l. pilaster of the arch, a six-pointed rosette.

Ἀλέξανδρος Βαβει
γυναικὶ καὶ Παπας
καὶ Λυσίας μητρὶ χαὶ
Ἀλεξάνδρω πατρὶ
μνήμης χάριν
κ[αὶ] Ἀτας ὑὸ(ς) (α)ὐ-
τῆ[ς

In l. 6, after ΤΟ the stone has Π and Τ in ligature. The reading is uncertain.

345. Cheshmeli Zebir, in the wall of a house. Stele of whitish limestone, furnished with lateral pilasters with capitals broken above and below. H., 0·39 ; w., 0·555 ; th., 0·27 ; letters, 0·025 to 0·04 ; w. of panel, 0·31.

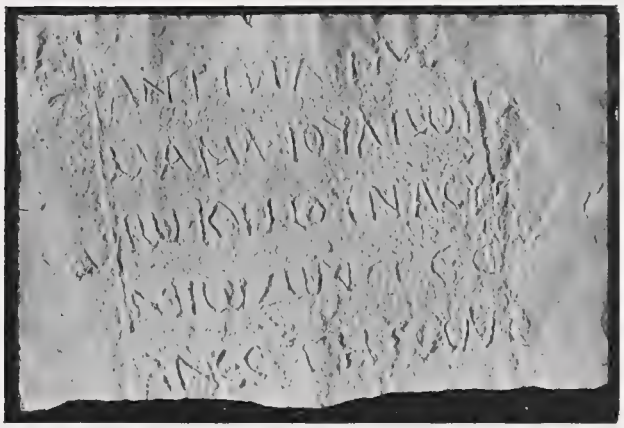


Τατεις θρέ-
ψασα Δόμνη
μνήμης
χάριν

Published, with a sketch, *Stud. E.R.P.*, p. 71, fig. 41, p. 72, no. 41.

346. Cheshmeli Zebir, in the wall of a house. Stele of whitish limestone, broken below. H., 0·95; w., 0·50. In a pediment with palmette side-pieces and bands of zig-zag decoration leading up to an *acroterion* with rosette, a man and a woman with a table supporting a basket. In the field a garland. With the side pilasters compare no. 344. The inscription is lost.

347. Cheshmeli Zebir, in the wall of a house. Fragment of whitish limestone, representing two panels, broken above and below. H., 0·48; w., 0·46; letters, 0·02 to 0·03; w. of r. panel, 0·32. The inscription (complete at the bottom) is in the r. panel; in the l. panel, opposite ll. 1 and 2, a basket.



ος . . . . . .
Ἀντίπατρ[ος
Μαμα Ἰουλίω υ-
ἱῶ καὶ Μουνα συ-
5 νβίω ζῶντες
ἀνέστησαν

Ἰουλίω υἱῶ καὶ Μουνα συνβίω logically require a singular subject: in ζῶντες ἀνέστησαν the dedicator (Antipatros, son of Mamas) doubtless includes his wife. Or Mouna (nom.) may be the wife of Julius.

348. Cheshmeli Zebir, in the wall of a house. Block of whitish limestone, defaced above. H., 0·91 ; w. top, 0·34 ; base, 0·49 ; th., 0·44 ; letters, 0·025. Below the inscription, the surface is incised to represent a door-stone. In the two upper panels, a basket (l.) and a spindle and distaff (r.). The two lower panels are empty.

Μανης Τειμοκλέ-
ως Μασα τῇ γυναικὶ
μνήμης ἕνεκε

349. Cheshmeli Zebir, in the wall of a house. Fragment of a stele of grey limestone. H., 0·53 ; w., 0·63. There survives part of a pediment with palmette side-pieces and *acroterion* flanked by tendril decoration in relief. In the pediment, a female figure with spindle and distaff. The inscription is lost.

350. Cheshmeli Zebir, in the courtyard of a house. Stele of grey limestone, broken across the shaft. H., 0·83 ; w. top, 0·44 ; shaft, 0·58 ; th., 0·22. In a pediment with long lateral pilasters, a male and a female figure. On the *acroterion*, tendril decoration, incised. The inscription is lost.

351. Cheshmeli Zebir, in a well-head in the courtyard of a house. Stele of whitish limestone, damaged above and on both sides. H., 0·93; w. shaft, 0·48; base, 0·545; th., 0·27; letters, 0·02 to 0·03; h. and w. of panel, 0·34. This stele was sketched by Ramsay when in a better state of preservation in 1905. His sketch (*Stud. E.R.P.*, p. 69) shows a pointed pediment, whose sides curve slightly inwards, rising to a circular *acroterion* with a six-pointed rosette. In other respects the figure supplements his sketch. The significance of the feature on the bosoms of the two female figures is obscure; they can scarcely represent hands. Below the inscription, a basket and a brazier, supporting a jug or pan with one curved handle.

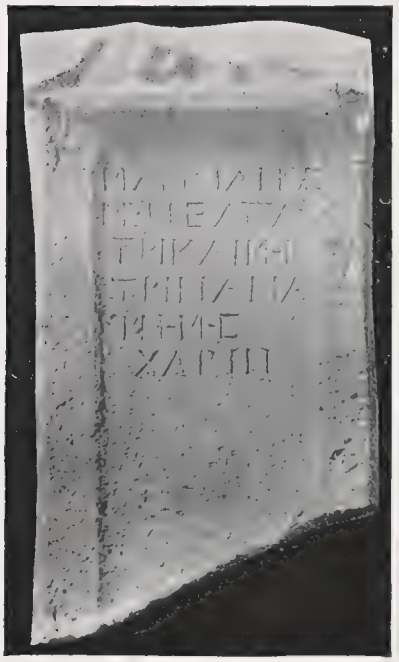
With the lateral pilasters, compare no. 346.

Μᾶρκος καὶ
Σουσους ἰδ[ί-
ων [ἐκ τ]ῶν
Μα[ρκ]ία Ζοη-
δι ἰδίαις μνή-
μνη χάριν

The supplements in ll. 3, 4 are taken from Ramsay's copy; ЄKTΩN is probably an engraver's error for TЄKNΩN.

The name Sousou(s) is here feminine: cf. no. 129.

Published, *Stud. E.R.P.*, p. 68 f., no. 36, where see Miss Ramsay's note.



Μαρκιανὸς
Μενεα πα-
τρὶ καὶ μη-
τρὶ Ναναι
μνήμης
χάριν

352. Cheshmeli Zebir, newly excavated from the mound. Stele of grey limestone, broken above and below. H., 0·93; w., 0·48; th., 0·34; letters, 0·035; w. of panel, 0·295. Above, traces of a female figure and a basket ? in a triangular pediment.

353. Cheshmeli Zebir, newly excavated from the mound. Stele of grey limestone. H., 1·13; w., 0·68; th., 0·28; letters, 0·03 to 0·035; w. of panel, 0·475. Above, in arched pediment with *acroteria*, a male and a female figure. Between the figures, a tripod supporting a pot or jar. To the r. of the female figure, a wool-basket and spindle and distaff. On the pilasters of the pediment, a criss-cross pattern, continued as a herring-bone pattern up to the central *acroterion*, which is decorated with an eight-pointed rosette.

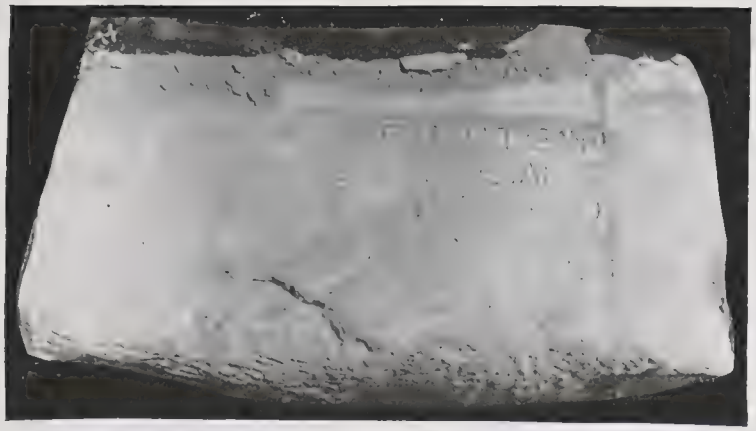
Μανης Νανων-
τος Δουδα γυν-
αικὶ καὶ ἑαυτῶ
ζῶν μνήμης
χάριν

354. Cheshmeli Zebir, in the wall of the mosque. Block of bluish limestone, defaced above. H., 0·71; w., 0·42; th., 0·21; letters, 0·03 to 0·35.

Μανιος Μαν-
ου Τατει τῆ γυν-
αικὶ μνήμης
ἕνεκεν

L. 1. The alignment supports Μανου against Μανιου as the name of the father.

Published, *J.H.S.*, xix. 1899, p. 282, no. 170.



355. Cheshmeli Zebir, in the steps of the school. Stele of grey limestone, with flat lateral pilasters, broken below, the top concealed. H., 0·76; w., 0·75; th., 0·18; letters, 0·03.

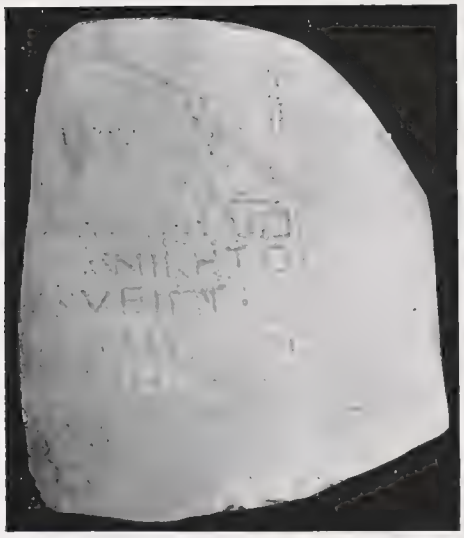
Γλαυκέτης Πωτείνω
πατρὶ κ Ἀρτεμεισία μητ-
ρὶ κ Εὐτύχω ἀδελφῶ
μ[νήμης χά]ριν leaf.

Published, *J.H.S.*, xix. 1899, p. 282, no. 169 (Anderson), with the following description : "*stele* with triangular pediment containing figures of man and woman ; below, man or boy riding an ox with stick in hand, on left a calf (poor technique) ; two pilasters at the sides." In l. 1, Anderson transcribes Π(λ)*ωτείνω* ; (Φ)*ωτείνω* is also possible.

356. Cheshmeli Zebir, in front of a house. Stele of grey limestone. H., 0·58 ; w., 0·395 ; th., 0·40 ; letters, 0·02 to 0·03. In an arched *aedicula* on the shaft, a male figure. To the l. of the *aedicula*, a cooking pot on a tripod.

'Αττας Παπα ιὑῶ ἀ-
νέστησα μνήμη[ς
χάρεν

In view of the equivalence in sound between I and ϒ, it seems better to assume that *νίῶ* is written *ιὑῶ* than to assume *iota adscriptum* with Παπα. *Iota adscriptum* was used sporadically in Imperial inscriptions, but generally with *ω*.



357. Cheshmeli Zebir, in the wall of a house. Stele of grey limestone. H., 0·41 ; w., 0·34 ; letters, 0·02 to 0·25 ; h. of panel, 0·17. Above, in a circle, a Maltese cross.

+ Αὐρήλιος
'Ανίκητος
νεῖὸς Εὐγε-
νίου κὲ ΕΡΕ
μῆς χάρης

L. 4. The last letter is almost certainly E ; a rectangular Θ is just possible. ΕΡΕ is probably the mother's name, abbreviated : 'Ερε(*ννίας*) ?

358. Cheshmeli Zebir, in the wall of a house. Stele of grey limestone, surface worn. H., 0·41 ; w., 0·26 ; th., 0·30 ; letters, 0·03 to 0·035. Above, a zig-zag course, above which is a cross. The letters have round holes punched at their extremities. Not more than two letters are lost on the r. of each line.

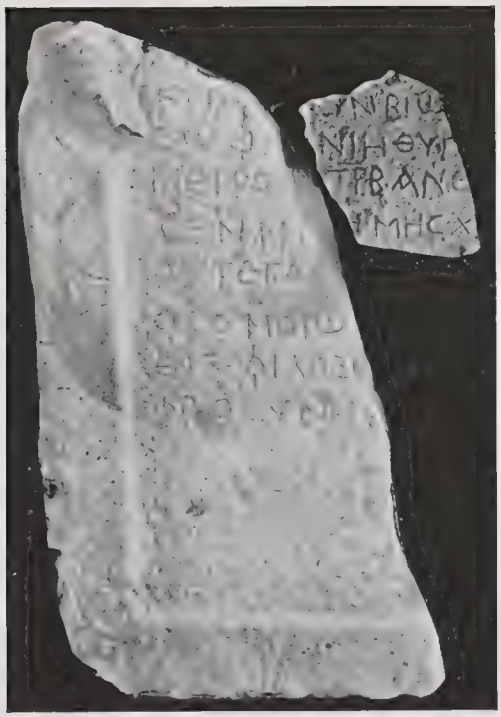
Διομήδ[ης
τῆ συνβίο[υ Θ-
έκλης ἄ[μ-
α μὲν τῆ γν[ησ-
ία] μητρὶ Λ
. . . . . .

L. 5. The last letter may be Λ, Λ or Δ.

359. Cheshmeli Zebir, in the wall of a house. Stele of whitish limestone, of which only the bottom portion survives. H., 0·35 ; w., 0·42 ; letters, 0·02 to 0·035. The inscription was carved in a panel (w., 0·32). The upright bar of the cross in l. 2 is m. 0·165 from the r. side of the panel, m. 0·155 from the l. side.

. . . . . .
Κύριλλος [μνήμης
κάριν +

The interest of this fragment lies in the letters, which are rectangular in section.

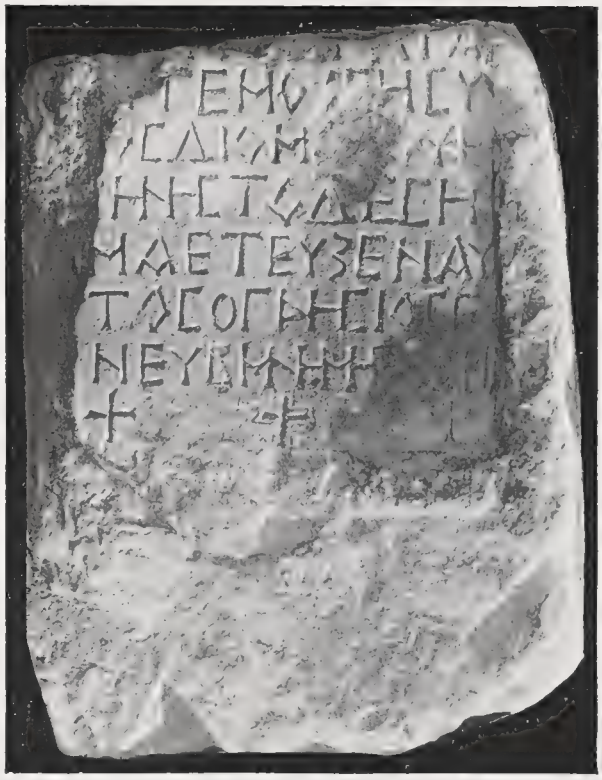


360. Cheshmeli Zebir, in the wall of a house. Two fragments. (*a*) Stele of grey limestone, broken above and on the r. H., 0·70 ; w., 0·40 ; letters, 0·02 to 0·03. (*b*) Fragment of grey limestone, broken all round. H., 0·20 ; w. 0·22 ; letters, 0·02 to 0·035. These two fragments, built side by side into the same wall, belong to the same epitaph.

Α[ὐρ ? . . . . . τῆ γλυ-
κυτά[τη] σ̣υ̣νβίω [μου
Σωφρ̣[ο]νίη θυγ[ατρὶ
Μείρου πρβ. ἀνέ[στη-
σεν μνήμης χ[άριν
οὔτε γὰρ [— ⏑⏑ —
ος ὁμοίω[— ⏑⏑ — ⏑̲
ἔν τε φιλοξε[νίη σω-
φροσύνη θ̣' [⏑⏑ ⏑̲

The epitaph ended with an elegiac couplet, which had the merits of Sophronia for its theme.

Fragment (*a*) is published, *J.H.S.*, xix. 1899, p. 283, no. 173.

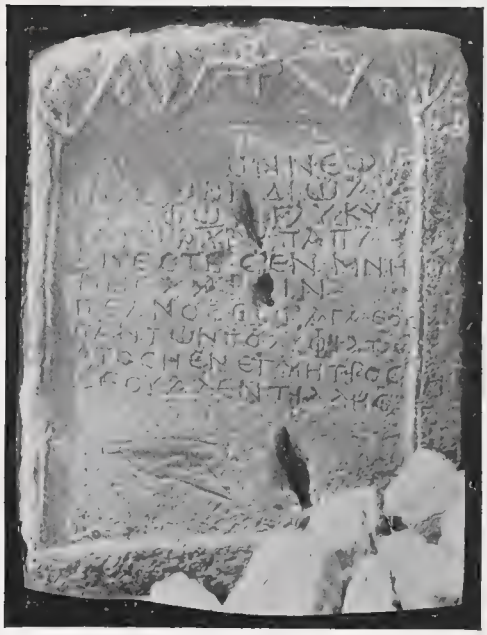


361. Cheshmeli Zebir, in the wall of a house. Stele of grey limestone, broken above. H., 0·35; w., 0·29; letters, 0·02 to 0·025. Below, three crosses, those on r. and l. incised simply, that in the middle incised and bordered with a secondary incision.

\+ ἔνθα κ]ạτά-
κ]ιτε Μουσης υ-
ἱ]ὸς Διομ[ήδ]ου κ Ε[ἰ-
ρ]ήνης τὸ δὲ σῆ-
μα ἔτευξεν αὐ-
τὸς ὁ γνήσιος γο-
νεὺς μνήμης χάριν

L. 3. K- is carved in ligature with T. The supplement assumes that I was carved on the margin; it may however have been carved at the beginning of l. 4, in violation of alignment.

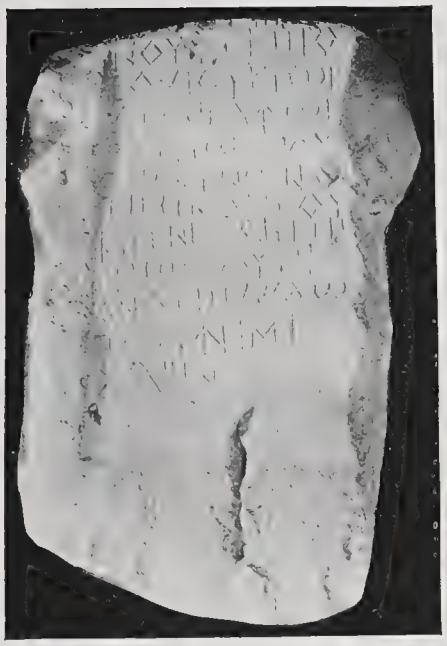
For Mouses of Mousis no. 219. For γνήσιος γονεύς cf. nos. 358, 365.
Published, *J.H.S.*, xix. 1899, p. 284, no. 177.



362. Cheshmeli Zebir, in the wall of a house. Stele of grey limestone. H., 0·84; w., 0·625; th., 0·25; letters, 0·02 to 0·035. H. of panel, 0·59; w. of panel, 0·51. Below the inscription, a plough. Above, a cross attached to vine tendrils.

\+ Αὐρ. Νέων Νέω-
νος τῷ ἰδίῳ ἀ-
δελφῷ γλυκυ-
τάτῳ Αὐρ. Παπα
ἀνέστησεν μνή-
μης χάριν
πεδνὸς ἐὼν ἀγαθὸς
πάντων πολὺ φίλτ-
ατος ἦεν ἐγ μητρὸς
δὲ Οὐαλεντίλλης

For the cross see on no. 213.
Published, *J.H.S.*, xix. 1899, p. 284, no. 175.



363. Cheshmeli Zebir, in the wall of a garden. Stele of grey limestone, broken above and on the r. H., 0·69 ; w., 0·44 ; th., 0·34 ; letters, 0·02 to 0·045.

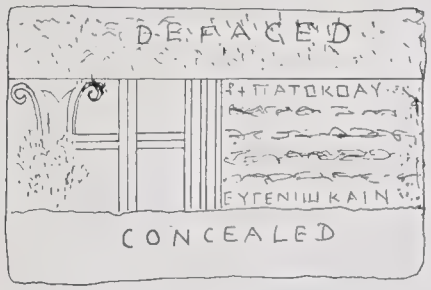
. . . . . .
νου [πρ]ε. κ Προ-
σοχίου κ τῶν [ἀν-
δραδελφῶν [Μί-
ρω κ Εἰωάνου [κ
τῶν τέκνων α[ὐ-
τῆ(ς) Τιμοθέου
κ (Ε)ὐγενίω ἀνέστη-
σεν τῶ ἑαυτῆς
ἀνδρὶ Παύλω
πρε. μνήμης
χάριν

L. 1. The copy notes that this line is complete on the r. Before K-, the copy shows ΞΕ, clear also on the photograph.

. . . . . nos. and Prosochios are probably the brothers of the dedicatrix, preceded by *σὺν* or *μετὰ*.

364. Cheshmeli Zebir, in a stairway in the mosque enclosure. Block of whitish limestone, drawn to scale in Fig. (*b*). H., 0·53 ; w., 0·83 ; th., 0·23 ; letters, 0·035 to 0·04. At the bottom, a space of m. 0·14 is concealed under the next step. It is uncertain whether or not the sides are original.

(*a*)



(*b*)

☩ + ΠΑΤΟΚΟΑΥ . . . . .
σὺν τῆ εἰδία [αὐτῆς ἀν-
δραδελφῆ Σω[φρονίη ?
παρθένω κὲ σ[ὺν τῶ ἑ-
αυτῆς τέκνω [ἀνδρὶ
Εὐγενίω καὶ . . . .

The reading in l. 1 is very uncertain.

365. Cheshmeli Zebir, in the wall of a house. Plain block of whitish limestone with panel, worn below and on l. side. H., 0·55; w., 0·30; th., 0·16; letters, 0·02 to 0·025; h. of panel, 0·22.

Αὐρ. Διομήδη[ς
υἱὸς Ἰωάννου
ἀ]νέστη τ(ὴ)ν ἱστή[λ-
η]ν τῶ γνησίω α[ὐτ-
οῦ πατρὶ (Ἰ)ωάν-
νου μνήμης
χάριν +

Ll. 2, 3. *ἀνέστη* is probably due to the engraver, but cf. no. 399.

366. Cheshmeli Zebir, in the courtyard of a house. Stele of grey limestone, with cross in circle above, broken below. H., 0·40; w., 0·51; letters, 0·02 to 0·025; w. of panel, 0·35. There is a mark of abbreviation above the first three letters.

Αὐρ. Δουδα θυγά-
τηρ Νέωνος τῶ αἱ-
αυτῆς ἀδελφῶ Νέ-
ωνι καὶ ἀδελφῆς αὐ-
τῆς . . . . . ἀ[νέ]στ[η-
[σεν μνήμης χάριν]

367. Cheshmeli Zebir, lying in an open space. Bomos of bluish limestone, broken in two. H., 1·98; w. shaft, 0·65; base, 0·78; th., 0·56; letters, 0·03 to 0·045. H. of panel, 1·03; w. of panel, 0·41. The top is partly concealed, and could not be measured; the moulding at the top is broken away except for m. 0·21 on the l. The inscription is in a panel on the front of the shaft; the sides are smoothed; the back is rough.

Αὐρ. Ὀνήσιμ[ος
καὶ Κύριλλα Αὐ[ρ.
Ῥούφῳ καὶ Ἐπε-
νέτῳ καὶ Δόμνη
καὶ Αὐρηλίῳ τέ-
κνοις γλυκυτά-
τοις καὶ ἑατοῖς
ζῶντες μνήμης
ἕνεκεν

The nomenclature of the family suggests Christianity. Published, as Christian, *J.H.S.*, xix. 1899, p. 284, no. 176.

368. Cheshmeli Zebir, in the courtyard of a house. Stele of grey limestone, finished above as a bomos, broken below. H., 1·65 ; w. top, 0·75 ; shaft, 0·63 ; th., 0·33 ; letters, 0·03 to 0·04 ; w. of panel, 0·43. On the moulding of the top, an *ankh*-shaped cross.

Αὐρ. Μ[ϵ]ννε-
ας Αὐρ. Ἄττα
τῷ γλυκυτά-
τω τέκνω ἀ-
νέστησεν
μνήμης χά-
ριν καὶ Αὐρη-
λί[α] Βαβεις
καὶ Αὐρ. Μ[ϵ]ν-
νεας καὶ Αὐρ.
Ὠφελία καὶ Ἀ-
γόραιτος τῷ
ἰδίῳ πατρὶ καὶ
Ἀρτεμεισίῳ καὶ
Σουσου τοῖς γλ[υ-
κυτάτοις ἀδ[ελ-
φοῖς μνήμης χ[ά-
[ριν]

L. 8. The copy shows the upper loop of B close to the break ; not Ταβεις.

L. 18. PIN was copied here by Calder in 1913.

369. Cheshmeli Zebir, in the wall of the school. Two fragments of a grey limestone block with panel. Upper fragment broken above, below, and on the l. H., 0·25; w., 0·595; th., 0·235. Lower fragment broken above, r. border defaced. H., 0·29; w., 0·68; th., 0·235; w. of panel, 0·475. Letters in both fragments, 0·03 to 0·04. The two fragments join in l. 4.

. . . . . .
πρ]ε̣σβ. καὶ τέκνο[ις
καὶ Ἡρακλίῳ τῷ
ἀνδραδελφῷ τῷ
ἑαυτῆς ἀνδρὶ
Μείρω πρεσβ.
μνήμης χάριν

The inscription began ἡ δεῖνα σὺν τῷ ἑαυτῆς ἀδελφῷ (or πατρὶ) τῷ δεῖνι . . .

370. Cheshmeli Zebir, in the courtyard of a house. Stele of grey limestone with flat lateral pilasters supporting an arched pediment. H., 0·55; w., 0·62; th., 0·31; letters, 0·025 to 0·03. In the pediment, a cross in a circle, the lower part of which merges in the transverse beam. On the l. side of the arch, and on the beam, leaves, the latter group disposed as if growing from the cross (cf. no. 213). The stele is broken below: traces of a seventh line survive.

ΔΕΕΛΟΝ τ̣όδε σῆμα τύμβ[ω
ἐπιπῆξε μέγιστον υἱὸς ἀρη-
τῆρος Μ[α]κ[ε]δόνιος Διομή-
δους μνήμην ἑῆς ἀλόχου
Νοννιης πινυτῆς περ ἐ-
ούσης ἣ χάριν κὲ κῦδος
. . . . . .

L. 1. The composer found δ' ἐσθλόν in a model, and took it to be a single word. Ll. 2, 3, ἀρητήρ, for ἱερεύς, a Christian priest; cf. no. 237. L. 5. The form Νοννιη is noteworthy; the reading is certain.

371. Cheshmeli Zebir, in front of a house. Slab of bluish grey limestone, with panel, broken at lower l. corner. H., 0·67 ; w., 0·84 ; th., 0·15 ; letters, 0·02 to 0·035. H. of panel, 0·32 ; w. of panel, 0·46. On the upper border, a monogrammatic cross and ΑΩ.

τόδε σῆμα ἐνθάδε κα-
τάκιτε Μῖρος υἱὸς Δημη-
τρίου τεῦξ⟨ι⟩α γαμετα Ἀνδιρα
σὶν τοῖς τέκνο(ι)ς μου
Αὐρη. Μακαρίου τῶ
γλυκυτάτω μου
ἀνδρὶ Μίρω ἀν(έ)στη-
σα μνήμες χάριν

L. 3. The reading is uncertain, γαμετα appears to be for γαμετή ; and the wife's name is either Ἰα (τεῦξ' Ἰα) or Ἀνδιρα, carved on the border as an afterthought. For Ἰα cf. Ἰας : Sundwall, *Einheim. Nam.*, p. 285. Andeira is known as a place-name (see *J.R.S.*, xiv. 1924, p. 26, no. 3, a dedication to the Μήτηρ Ἀνδειρηνή from Cheshmeli Zebir). On the other hand, ΤΕΤΞΙΑ may be a mistake for ΤΕΤΞΑ, and ΑΝΔΙΡΑ for ΑΝΔΡΑ, added ungrammatically on the border.

372. Sengen, in the cemetery. Pillar of grey limestone, roughly rounded, broken above, concealed below. H. (visible), 1·10 ; circumference, 1·52. The inscription is at the top, close to the broken edge above and on the l., complete on the r. and below. Letters, l. 1, 0·085 ; ll. 2 and 3, 0·07.

372 (*bis*) Further down, and running down the length of the stone at a right angle to 372; (letters, 0·95).

$\overline{\text{MA}}$

Inscription 372 (*bis*), as the shape of the letters shows, is a later addition.

(*a*)

Sengen lies 14½ miles N.N.E. of Serai önü station. The distance, measured by trocheameter, from Konia to Sengen (*via* Serai önü) is 48 miles or 52⅓ M.P.; the correspondence of this figure with LIV on the stone not only imposes the restoration *a pol.* [*I*]*con.* but also shows that the stone is near its original position. The direct road from Ancyra to Iconium (to which the milestone in *Stud. E.R.P.*, p. 173, no. 58, appears to belong[1]) passed about 20 miles E. of Sengen. The present inscription must belong to a different road (possibly a branch of the Ancyra-Iconium road which went by Laodicea Combusta[2]). The mutilated number at the beginning probably gives the distance from Ancyra. This

(372)
[? a Metropol. Anc.]
M.P. . . .] $\overline{\text{XV}}$ a pol.
I]con.
M.P.] $\overline{\text{LIV}}$

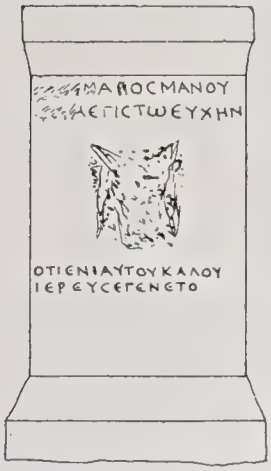
(*b*)

[1] The editor is mistaken when he says that "the real distance from Ancyra to Suwerek corresponds fairly well to the number" on this stone, i.e. PE, or 105 M.P. The actual distance (measured by trocheameter in 1910) from Suwerek to Angora, by the direct road *via* Inevi, Mandra, Shimshit, and Chatal is 118½ miles, or about 129 M.P. Either the Suwerek milestone has been carried from the neighbourhood of Inevi, or the Ancyra-Iconium road was measured, not from Ancyra, but from the point, near Chatal, where it branched from the Ancyra-Cæsarea road (to which the milestones published in *J.H.S.*, xix. 1899, p. 104 ff. and *J.R.S.*, xiv. 1924, p. 77, no. 11, belong). Chatal is exactly 20½ miles from Angora. The milestones copied there (*J.H.S.*, *loc. cit.*, p. 102 f.) belong to the common section of the road.

[2] The distance from Sengen to Angora by Zebir, Kozanly, the w. side of the Karadja Dagh and Güzelje Kale (trocheameter measurements as far as Güzelje Kale, Perrot's traverse beyond) works out at 119 miles, or 129½ M.P. If the first measurement is from Ancyra, the number required is cx]$\dot{\text{x}}$v. or cxx]$\dot{\text{x}}$v. The total distance for Ancyra-Iconium given on the milestone will then be M.P. clxxix. or clxxxix., figures neither of which deviates far from the actual distance of 167 miles along this road. The distance Ancyra-Iconium along the direct road by Suwerek is 159 miles. There is, of course, no likelihood that there were two parallel roads from Ancyra to Iconium north of the Karadja Dagh. The Sengen milestone is best accounted for by the hypothesis that a branch road left the main road in the neighbourhood of Kozanly and went by Zebir and Sengen and Laodicea Combusta. No milestones have been found on either route north of Sengen and Suwerek and south of Chatal.

milestone may have stood at the point where the Angora-Iconium road crossed a *via salaria* leading westwards from Lake Tatta ; at the present day a much used salt-road crosses the Serai ōnü-Sengen road 1½ miles south of Sengen.

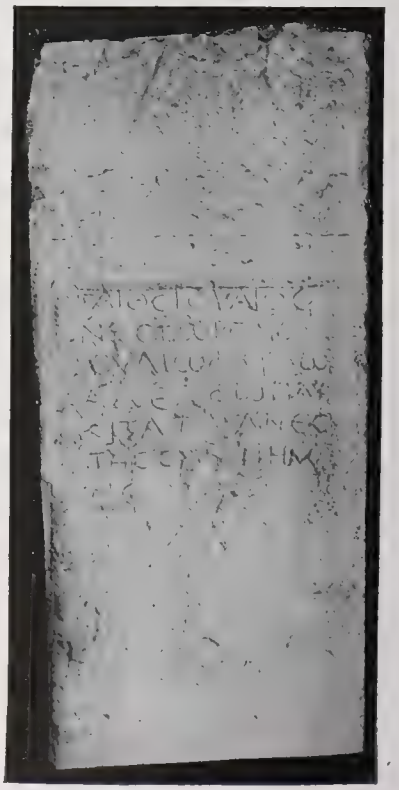
The description of Iconium as a *polis* (or *politia*) dates the inscription earlier than the foundation of the *colonia* by Hadrian (see Ramsay in *H.D.B.*, s.v. "Iconium"). The lettering accords with an early date.



373. Sengen, in the verandah of the mosque. Bomos of bluish limestone. H., 0·90 ; w. top, 0·455 ; shaft, 0·43 ; base, 0·48 ; th., 0·425 ; letters, 0·025 to 0·03. Between ll. 2 and 3 of the inscription, on the shaft, an ox-head, defaced. The top is plain ; the sides and back are concealed.

. . . . μα[.]ος Μανου
Διὶ Μεγίστω εὐχήν
ox-head
ὅτι ἐνιαυτοῦ καλοῦ
ἱερεὺς ἐγένετο

Ll. 3, 4 imply annual priesthoods in the local temple of Zeus.

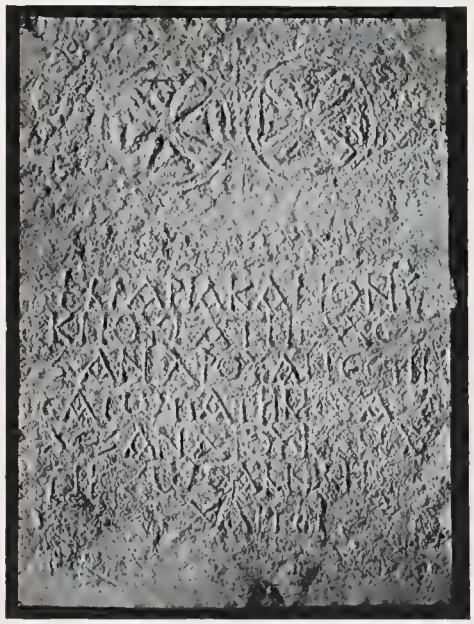


374. Sengen, in the wall of the mosque. Stele of grey limestone with panel. H., 1·66 ; w., 0·60 ; letters, 0·025 to 0·035 ; H. of panel, 0·85 ; w., of panel, 0·41.

Γάϊος Ἰούλιος
Νέστωρ Γαΐῳ
Ἰουλίῳ Φαύλω
ἀδελφῷ γλυ-
κιτάτω ἀνέστ-
τησεν μνήμ-
ης [χάρι]ν

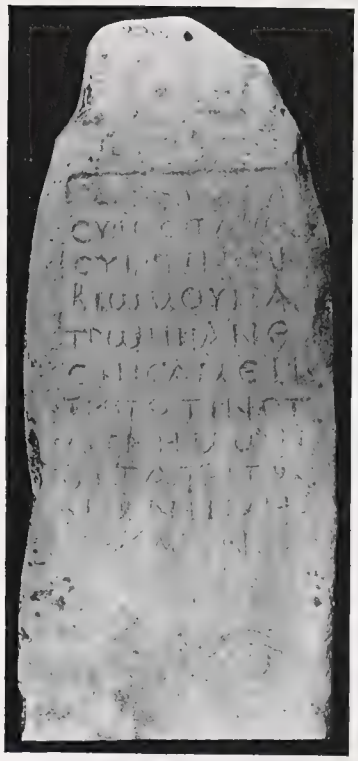
L. 3. Φαύλω = Παύλω.

375. Sengen, in the cemetery. Stele of grey limestone. H., 1·08 ; w. top, 0·43 ; base, 0·66 ; th., 0·31 ; letters, 0·02 to 0·03 ; H. of panel, 0·58 ; w. of panel, top, 0·325 ; bottom, 0·36. Above, two Maltese crosses in circles.



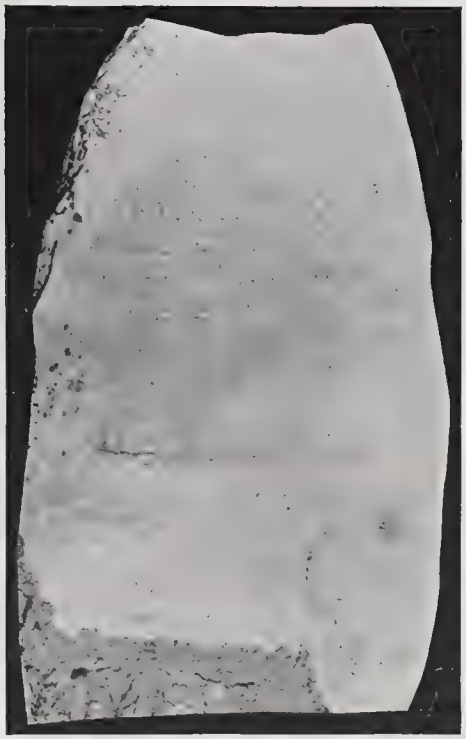
+ Μαρία κανονν-
κὴ θυγάτηρ Ἀλε-
ξάνδρου ἀνέστη-
σα τῶ πατρί μου Ἀ-
λεξάνδρου κ ἐμαυ-
τῆ ζῶσα μνήμης
χάριν

L. 1. i.e. *κανονική*.



376. Sengen, in the cemetery. Stele of grey limestone, the base concealed. H. (visible), 1·07 ; w., 0·34 ; th., 0·33 ; letters, 0·02 to 0·025. H. of panel, 0·56 ; w. of panel, 0·28. Above, the lower part of a cross survives. Above and below the panel, a course of curvilinear decoration.

+ Αὐρ. Σουλο-
ς υἱὸς Παύλο[υ
σὺν τῆ συν-
βίω μου Μα-
τρώνη ἀνε-
στήσαμεν
τῆ ποτινοτ-
άτη ἡμῶν
θυγατρὶ Πρι-
βι μνήμης
χάριν



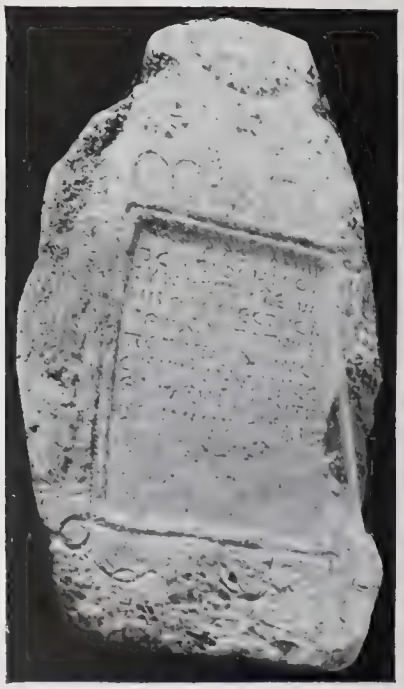
377. Sengen, in the cemetery. Stele of grey limestone, broken above. H., 0·88; w. top, 0·29; base, 0·54; letters, 0·02. H. of panel, 0·45; w. of panel, top, 0·23; bottom, 0·38. The text is carved between incised lines.

\+ Κόνων υ-
εἱὸς Ἀριστοφ-
άνου ἀνεστη-
σάμην εἰστήλη-
ν τῆς γλυκυτάθυ
μου συνβίου μου
Νοννης θυγάτηρ
Φρονθίνου κὲ τῶν
φιλτάτυς μου τέκ-
νυς τῶ νεἰῶ μου Εὐ-
τύχω κὲ τῖ θυγατρί
μου Μάννης χάρη-
ν μνήμης +

Ll. 5, 6. γλυκυ⟨τα⟩θύ|μου is contrary to usage.

L. 12. The name Μαννη recurs in the following inscription (377*a*), copied by Calder at Sengen ("on a rude stone with sunk panel") in 1913.

\+ Αὐλήριος Μενν|εας υἱὸς Ἀντιό|χου σὺν τῶ συνβίω | μου Μαρίης ἀνεσ‖
τήσαμ[ε]ν τῦς τέ|κνυς ἡμῶν Μανν|ης κ- Μαρχίης κ- Πρό|κλη[ς] κ-
Ἀντιόχου | μνήμης χάριν +

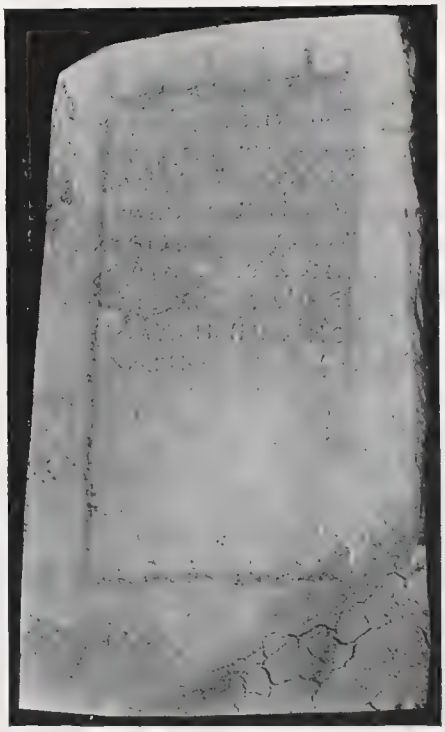


378. Sengen, in the cemetery. Stele of grey limestone. H., 1·09; w. top, 0·39; base, 0·56; th., 0·38; letters, 0·02 to 0·025. H. of panel, 0·41; w. of panel, 0·31 to 0·33. Above, a pair of arches on either side of the base of a Latin cross. Opposite the upper part of the cross, two Maltese crosses. Above the cross, an elaborate rosette (damaged). On the base, a bird (dove ?).

Αὐρ. Ἀλέξανδρ|ος υἱὸς Μίρου | σὺν
κὲ τῶ νεἰῶ | Μίρου ἀνέστησα ‖ τῆ γλυκυ-
τάτη κὲ | ποτινοτάτη μου | συμβίω Βασύ-
λυσσα | θυγατρὶ Προντίν|ου μνήμης χάριν

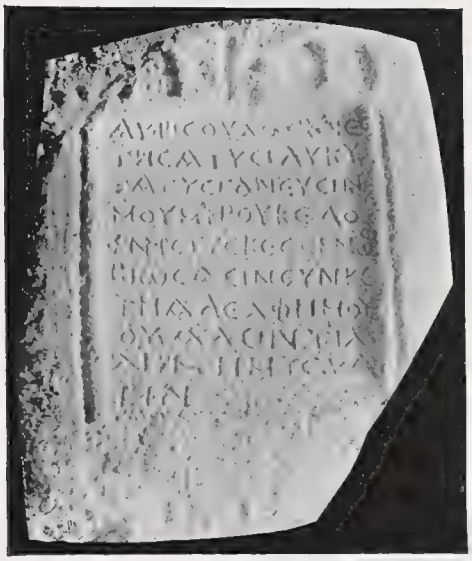
L. 7. Βασύλυσσα is probably nom. used in error, not a Dorism, cf. no. 66.

379. Sengen, in the cemetery. Stele of grey limestone. H., 1·17 ; w., 0·64 ; th., 0·31 ; letters, 0·0175 to 0·035. H. of panel, 0·80 ; w. of panel, 0·415. Above, five arches. The inscription is carved between incised lines.



Αὐρ. Παῦλα *θυγάτηρ* Π-
αύλου σὺν τῷ υἱῷ μου
Εὐτύχου *ἀνέστησα*
τῷ ἀνδρί μου Μίρου
κὲ τῦς τέκνυς μου
Παύλο[υ] *κὲ* Εὐνομί-
η κὲ Τα[τι] *σὺν κὲ ἐ-*
μαυτῇ μνήμης
χάριν

380. Sengen, in the cemetery. Stele of bluish limestone. H., 0·69 ; w., 0·60 ; th., 0·24 ; letters, 0·02 to 0·03. H. of panel, 0·40 ; w. of panel, 0·365. Above, a pair of arched *aediculae* on either side of a cross.



Αὐρ. Σουλος *ἀνέσ-*
τησα τῦς γλυκυ-
τάτυς γονεῦσίν
μου Μίρου *κὲ* Δό-
μνης τῦς κὲ σεμνῶς
βιώσασιν σὺν κὲ
τῇ ἀδελφῇ μου
Οὐαλε⟨ι⟩ντίλ-
λη *μνήμης χά-*
ριν

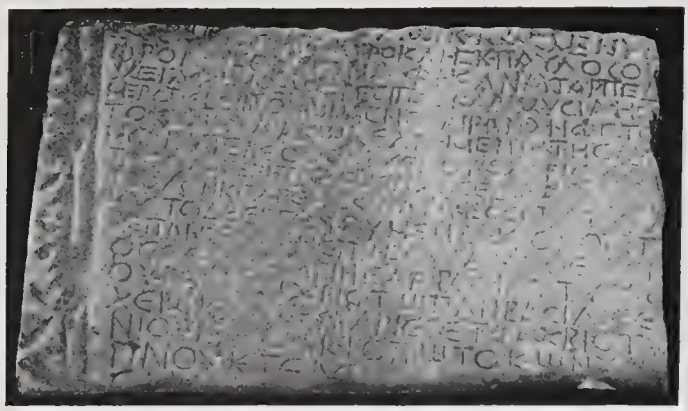
381. Sengen, in the steps of the mosque. Plain block of bluish limestone. H., 1·17; w., 0·65 ; th., 0·29 ; letters, 0·025 to 0·035.

+ ἐγὸ Φοτῆνος
πρεσβύτερος
νέον ἄνθος ἀ-
φεμαράθη

L. 1, i.e. Φωτῖνος ; l. 3 f. *ἀπεμαράνθη*.

382. Sengen, high in the wall of the mosque. Stele of bluish limestone. H. ca., 0·55; w. ca., 0·77. Copied when complete by Callander in 1906, and by Calder in 1908.

Callander's and Calder's copies were revised by Ramsay and Calder in 1910. The transcription follows these copies for the portions of the inscription now lost. A sketch by Callander shows the inscribed panel reaching close to the edge of the stone above and below, and flanked by a zig-zag course on the l. and a curved course on the r.



+ σῆμα τόδ' ἄγλαιων κεκασμένυ πῆ-
δες ἄριστυ Πατροκλῆς καὶ Παῦλος ὁμο-
φρόνως θυμὸν ἀφῆκαν αὐτὰρ πέδων
μέγα φῆμα ἐνὶ φρεσὶ πευκαλίμυσι λήσεθ' ἐν
μερόπεσσιν τοκέων μένος αἶραν ἀνφοτέρων
τοκέων μαλακῶ δεδμημένυ ἄτης αὐτὰρ
μέ(ν) μυ πῆδες ἐσθλὺ ἐμοῦ κεχαρισμένε θυμῶ
τόσσον περὶ πολλῆς ἄχος ἐδίμαντο τύνδ' ὅ γε
τίθλον κ γὰρ ἐμῆς φαλάμεσσιν πονησάμεν-
ος τόδε ἔργον οὐ μὲν δὴ κροκοπέπλου ἐ-
νεπλήσθησαν ἐπέης οὐρανόθεν μέγα κῦδ-
ος Θεοῦ χάριν ἔλαβον αὐτύ βασιλίην
οὐρανῶν Χριστῶ πανβασιλῖ χέροντες
χῆρε μάκαρ κ γὰρ ἰς σὲ τέλος βιότυο κιχά-
νι οὐ γὰρ ἐν μερόπω τοκέων χά-
ριν οὐκ ἐτέλε-
σαν +

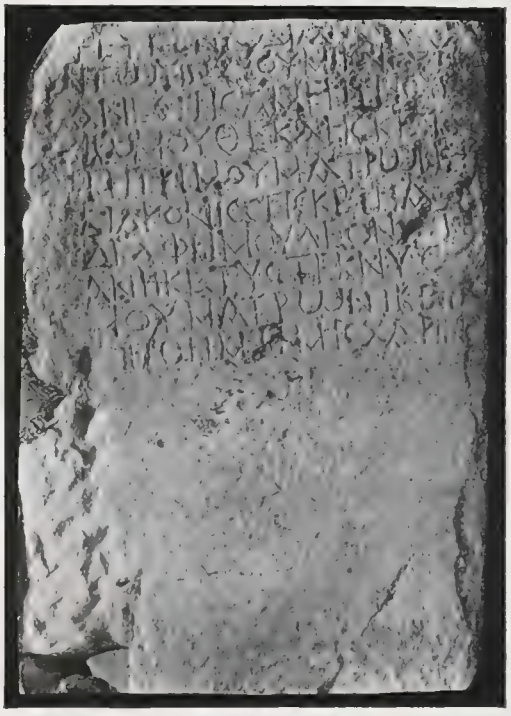
L. 7. The third letter resembles H.

There are many ligatures, and ϗ is used both as the copula and as an element in words (*κεκασμένυ* l. 1, *κεχαρισμένε* l. 7, *οὐκ ἐτέλεσαν* ll. 16, 17), Read: ll. 1, 2 *ἄγλαιον, κεκασμένοι, παῖδες, ἄριστοι.* Ll. 3, 4. *παίδων, πῆμα, πευκαλίμαισι* (or *-ῃσι*), *λήσετ'.* L. 7. *μοι παῖδες ἐσθλοὶ.* L. 9. *ἐμαῖς παλάμαισι.* L. 11. *ἐπείης.* L. 12. *αὐτοί.* L. 14. *χαῖρε, εἰς σὲ, βιότοιο.* This line is addressed to the passer-by.

The meaning is obscure throughout; the composer was using tags from models whose significance he did not understand. In l. 6, *μαλακω . . . ἄτης* is probably a reminiscence of Homer's *μαλακὸς θάνατος.* In l. 7 we need not enquire whether *κεχαρισμένοι* or *κὲ χάρις μένε* was intended; the distinction would have been lost on the composer. In l. 8, *ἐδίμαντο* should be singular; in l. 11 the subject of *ἐνεπλήσθησαν* is probably the *πάλαμαι* of l. 9. In l. 12, *βασιλ(ε)ίην* is in apposition to *χάριν*, and in l. 15 *μερόπω* should be *μερόπεσσι.*

The hexameter in ll. 10, 11 startles us in such company. This inscription, on a well-carved and pretentious monument, throws a significant light on the state of education in a Christian village about A.D. 375 to 450; even a bishop who attended the Council of Constantinople in A.D. 449 could not sign his name.

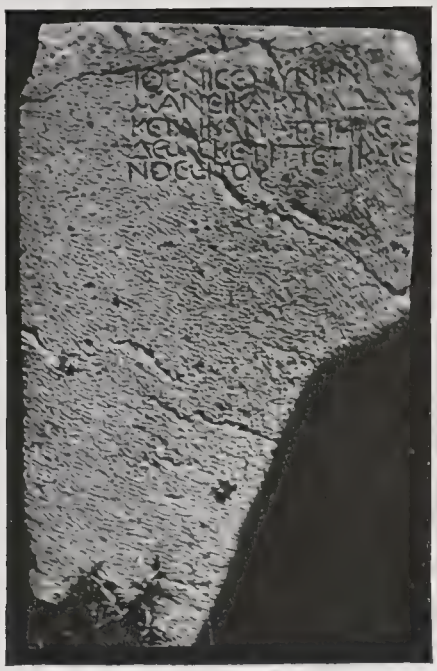
383. Sengen, in the wall of the mosque. Plain stele of coarse-grained marble or limestone. H., 0·95; w., 0·47; th., 0·37; letters, 0·02 to 0·03.



+ Εὐγένις διά[κων σὺν τῶ υἱῶ μου Μεννεου ἀνεστήσαμεν τῆ συνβίω μου Θέκλης κὲ τῆ μητρί μου Ματρώνη διακονίσσης κὲ τῆ ἀδελφῆ μου Λεοντιανῆ κὲ τῦς τέκνυς μοῦ Ματρώνη κὲ Ἐπι-
κ]τήθη μνήμης χάριν

EASTERN PHRYGIA: POLYBOTUS, METROPOLIS, ORCISTUS, APPOLA.

384. Beside an old bridge east of the road from Chai to Bolavadyn. Plain limestone block. H., 0·82; w., 0·52; letters, 0·025 to 0·03.



ιος νι σεμυν κνου-
μανει κακυν αδδα-
κετ αικαν Αττιη κε
δεως κε τιττετικμε-
νος ειτου

This block was part of a built tomb; the dedication was carved on another stone. The only doubtful point in the transcription is whether in ll. 3, 4, αδδακετ αικαν or αδδακεται καν should be read.

The ruins of Ipsus, Polybotus, and the villages of the Imperial estate of Eulandra (see *J.R.S.*, ii. 1912, p. 237 ff.) must all have been drawn on to build the early Turkish bridge over the Akar Chai from which this block had fallen down. Polybotus and the estate have already produced Neo-Phrygian inscriptions (*ibid.*, p. 250, note 2), and it is probable that this monument belongs to one or other of them.

In *J.H.S.*, xxxi. 1911, p. 260 ff., it was shown that the Phrygian δεως ζεμελως κε corresponds to Greek θεοῖς οὐρανίοις καὶ καταχθονίοις. It follows that in the present inscription Attis is treated as a chthonian deity; in his graecised character as Mēn he is both heavenly and chthonian: Μῆνα ἄνωθεν καὶ κάτ[ωθεν, Sterrett, *W.E.*, no. 251; Μῆνας τόν τε οὐράνιον καὶ τοὺς καταχθονίους, Ramsay, *Stud. E.R.P.*, p. 164, no. 23. The double character of Attis-Mēn doubtless underlies the distinction between Ουναξ and Διουνσις ουρανιος in no. 413. Διουνσις was originally either a local variety of the Anatolian male god or a Thrako-Phrygian deity introduced by the Phrygians into Anatolia and assimilated to the god of the country (see *C.R.*, xli. 1927, p. 161, note 2).

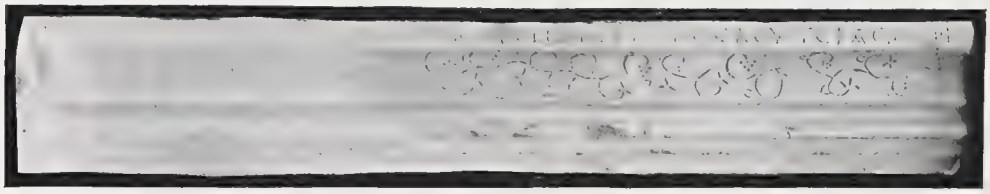
Published, *J.H.S.*, xxxi. 1911, p. 203, no. lxii.

385. Bolavadyn, in the wall of a *mesjid* on the road to Dishli. Doorstone of limestone with low pediment, with *acroterion* on the l., damaged on the r. H., 0·94 ; w., 0·74 ; h. of door, 0·55 ; w. of door, 0·49. In the two upper panels, a knocker (l.) and a key-plate (r). The lower panels were empty or have been defaced. The inscription begins on the moulding above the "door," and is continued on the border below the lower panels.

ιος νι σεμουν κνουμανε κακουν αδδα-
κετορ δεως ζεμελως τε τιτε⟨τε⟩-
τι[κμενο]ς [ειτου

Published, *J.H.S.*, xxxi. 1911, p. 208, no. lxiii. ; cf. *ibid.* xlvi. 1926, p. 28.

386. Bolavadyn, in the door of a *mesjid* near that into which no. 385 is built. Marble lintel, broken on the l. H., 0·28 ; w., 1·60 ; letters, 0·025. On the grooved surface below the inscription, a course of vine-tendril decoration, with grapes, on either side of two doves, which stand facing each other. Between the doves, in the middle of the lintel when complete, the surface is defaced, and doubtless contained a cross. The width of the stone when complete was ca. 2·35.



. . . . . τὸ ἔργον τῶτο διὰ [χ]ιρὸς Εὐγεν[ή]ου
ἐνδικτίωνος δευτέρας μ(η)ν(ὶ) τρίτ(ω)

The inscription is carved in a continuous line ; twenty-six letters are lost on the l. Between I and K of ἐνδικτ . . . a letter (A or Δ) has been carved and erased.

Published, *J.R.S.*, ii. 1912, p. 253, no. 10.

387. Ayas In, high in the wall of the chapel of the rock-cut monastery (fig. *a*). The inscription (fig. *b*) is cut in relief between two arches on the side of the nave.

Μ*ή*(*τηρ*) Θ(*εο*)*ῦ* *β*(*οήθει*)

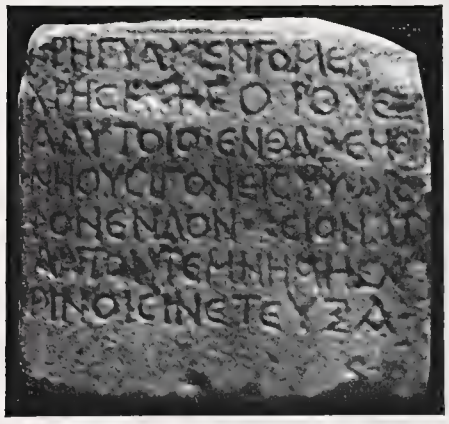
(*a*)

(*b*)

388. Yapuldak, in the cemetery. Rough slab of limestone, base concealed. H. (visible), 1·50 ; w., 0·34 ; th., 0·14 ; letters, 0·05 to 0·08. Above the inscription, in a circle (diam. 0·29) a cross, defaced.

Νίλο̃
διακό-
νου

389. Yasili Kaya, in the courtyard of a house. Plain slab, complete, with an incised line at the top. H., 0·46; w., 0·49 ; th., 0·21. The inscription is carved between lines fainter than that at the top.

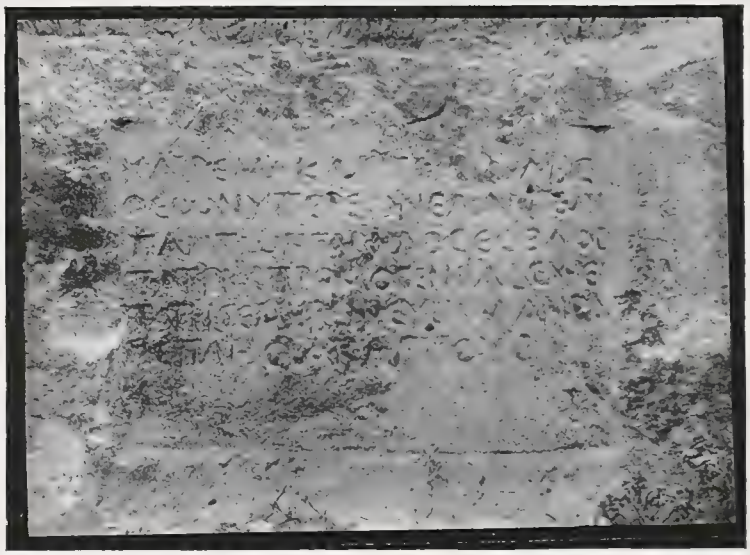


κρήγυα φθενγόμεν[οι
χρησμηγόρου ἐξ
ἀδύτοιο ἐνθάδ' ἐμοὶ
νήουσι γονεῖς ὑψώρο-
φον ἔνδον κείονά τ'
ἀητόν τε μνήμης χά-
ριν οἷσιν ἔτευξα

L. 4. *νήουσι* = *ναίουσι* : cf. no. 390.

Published, *Revue de Philologie*, xlvi. 1922, no. 1. The explanation given there depends on the restoration *φθενγόμεν[οι* in l. 1 ; Professor H. J. Rose suggests *φθενγομέν[ου*, taking *χρησμ.* as a substantive. In ll. 5, 6, the editor suggested *ταητόν* = *θαητόν* ; H. Grégoire, with more likelihood, *τ'ἀητόν* = *ἀετόν* ; cf. *Supp. Epig. Gr.* i., p. 140, no. 447.

390. Yasili Kaya. Cut in a panel in the rock near the Tomb of Midas, to the r. of a doorway leading into a house or grave cut in the rock. The interior, which was inaccessible, was said to consist of four rooms, two above and two below. H. of inscription, 0·57 ; w. of inscription, 1·30 ; letters, 0·08 ; h. of panel, 0·89 ; w. of panel, 1·32.



χαῖρε μάκαρ πο̣λ[ύο]λβε
θεῶν Ὑπερείονε λάνπων
πάντων γὰρ φίλος ἐσθλός
πάτρης πρόμος ἐνθάδε νήει
πατρὶς ἐμὴ βέννευε κὴ λάνβα-
νε πλησία καρπούς.

L. 4. *νήει* = *ναίει* : cf. no. 389.

L. 5. *βέννευε* appears to be a verb ; cf. *J.H.S.*, xlvi. 1926, p. 25, where *βεννεν* is apparently a verb. But the strange form Βεννενεκή, adopted by previous editors, may be right.

Published, Perrot, *Expl.*, p. 147, no. 98 ; Kaibel *Ep. Gr.*, p. 141, no. 361 ; Ramsay, *Stud. E.R.P.*, p. 127, no. 9 ; *Revue de Philologie*, xlvi. 1922, p. 117, where see note.

391. Khosrev Pasha Khan, in the wall of the cemetery. Bomos of friable stone. H., 1·52 ; w. top, 0·49 ; shaft, 0·43 to 0·47 ; base, 0·52 ; th., 0·46 ; letters, 0·025 to 0·035. Between the two parts of the inscription, a temple-façade ; in the pediment, a mirror ; below the pediment, a spindle and distaff.

Τ]είμαιος καὶ Ἀπ-
π]η θυγατρὶ Μανι-
α ἀώρη καὶ Τειμό-
θεος συνβίω μνή-
μης ἕνεκον

ι]ος νι σεμουν κνο-
υ]μανει κακιν αδα-
κετ αιν αδατεαμα-
ς τιτετικμενος Α-
στιαν [ειτ]ου

L. 3. The haplography of A was corrected by carving a small A between A and Ω.

Ll. 8, 9. *αδατεαμας* : cf. *τιαμας* in no. 406, also an alternative name for the tomb, or the name of part of it.

L. 10. After I (the third letter) the engraver began to carve TO (as if he had reached ЄITOϒ) and corrected T to A.

Published, *Kuhns Zeitschr.*, xxviii. 1887, p. 393, no. xiv., *J.H.S.*, xxxi. 1911, p. 172, no. xiv., cf. *J.H.S.*, xlvi. 1926, p. 26.

392. Khosrev Pasha Khan, in the wall of the cemetery. Rough limestone block. H., 0·44 ; w., 0·72 ; letters, l. 1, 0·04 ; l. 2, 0·025. The inscription is complete.

EP
Z

This may be a boundary stone, Ἐρζ(ηνῶν)?, or a quarryman's or mason's mark.

393. Khosrev Pasha Khan, in the wall of a house. Block with broken edges and surface partly defaced. H., 0·43 ; w., 0·87 ; letters, 0·02 to 0·0275. The space to the r. of ll. 1 to 7 is defaced, but appears to have been unengraved. L. 10 is the last line.

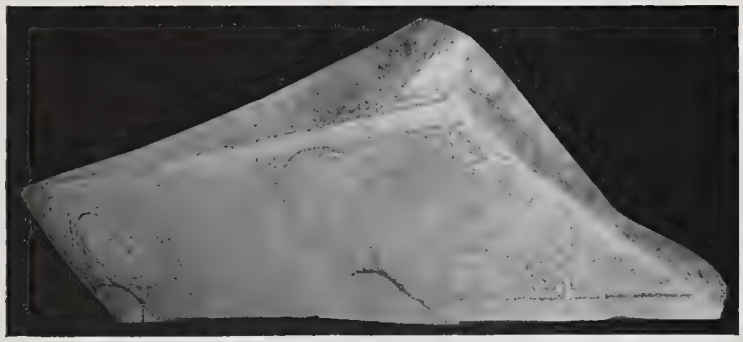
. . . . . μη εἰς αρ-
. .] πινυτό]φρονι βο-
υλῆ ἠ]δ' αὐτῆ γενέτ-
ης] μετέπειτα τεθν-
η]κὼς λαΐνεον δέ τ' ἄρ-
α] δ̣ῶμα (κ)εδνὴ τεῦξεν
γ]ενέτειρα μόχθ[υς
το]ῖς σφετέροισι ΠΟC ЩΟΝ ἐστι μόνον
.] καὶ παιδίου ἕνα τινα εἶχον ἐγὼ του[.
.]υ̣ουια Αὐρ. Οὐενανία Ἀρτέμων[ος.

L. 1. The third letter is Є, not C.

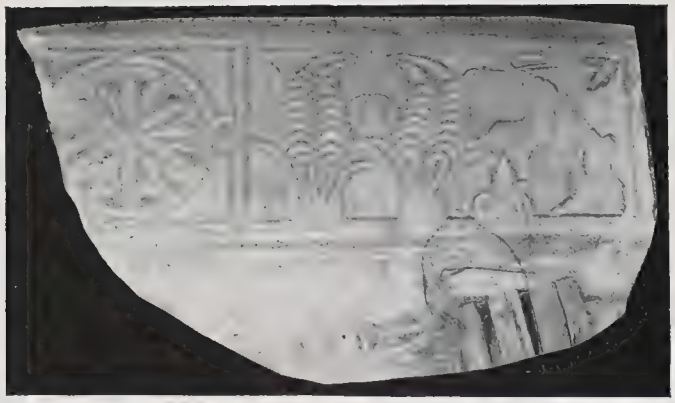
L. 8. Between C and M, there is a slanting line, possibly a defect in the stone, which reaches down to the next line.

L. 9. παιδίου is probably a mistake for παιδίον, but may mean "by way of a child."

394. Khosrev Pasha Khan, below the staircase of a house. Marble block, probably a lintel, broken in two. H., 0·28 ; w. (total), 2·11, th. at top, 0·51, at bottom, 0·40. On the front, towards the r. end, a rosette in a circle and two plants, from one of which an animal (ox ?) is feeding. The rest of the front is concealed. Below : towards the r. end three crosses in tracery ; on either side of the central cross, $\overline{\text{IC}}$ and $\overline{\text{XC}}$; towards the l. end a different pattern, concealed. Fig. *a* shows the l. portion, fig. *b* the r. portion.



(*a*)



(*b*)

I(ησοῦ)ς X(ριστό)ς

This block was probably a lintel, or may have stood on pillars in a position where both the front and the lower surface could be seen.

395. Khosrev Pasha Khan, in a courtyard. Rough limestone block, broken above. H., 0·60 ; w., 0·82 ; th., 0·78. The letters NI and KA are disposed on either side of the lower bar of a cross, which ends in a round knob, m. 0·35 from the bottom of the stone.

[Χριστὸς]
νικᾶ

396. Khosrev Pasha Khan. Four fragments of entablature high in the mosque wall. H. ca., 0·25 ; w., Fragment 1, ca., 0·90, Fragment 2, ca., 0·70, Fragment 3, ca., 0·50, Fragment 4, ca., 0·85 ; letters, ca., 0·10. Fragment 1 is complete on the l. The letters are carved in relief. The inscription was read with the glass, and the measurements judged by eye.

Ἀλέξανδρος . . . . . μονος τὸν οἶκον τοῦτ[ον . . . . τ]οῦ πολιτικοῦ θ . . . .

There is no mark of abbreviation over MONOC.

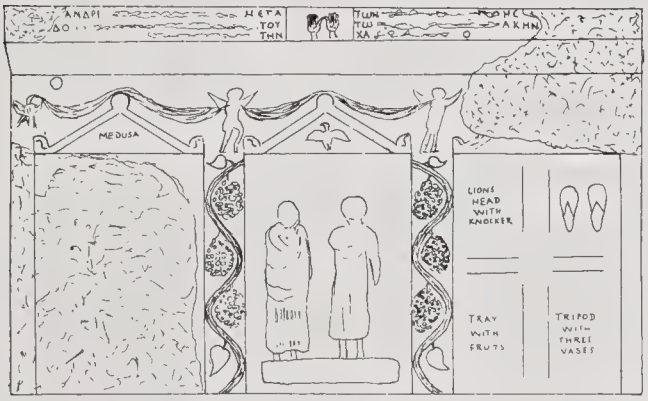
397. Khosrev Pasha Khan, in the wall of a house. Lintel broken on both sides, complete above and below. H., 0·25 ; w., 1·30 ; letters, 0·02 to 0·025. On the l. side, opposite l. 3, part of the horizontal bar of a cross. In the body of the inscription, a second cross, the middle of which is m. 0·76 from the l. edge of the stone, m. 0·55 from the r. edge of the stone.

Below the lower front edge of the lintel, a course of small cubes.

. . . . . ἐν προσώ]πῳ δεσποίνης ἡμῶν τῆς θεοτόκου τῆς [ἀ]ειπαρθέν[ου . . . .
. . . . τῶ]ν Αἰγυπτίων ἀποστρέψας ἀπὸ τῶν Ἰστραηλιτῶ[ν . . . . .
. . . . . τοὺς ἐνοικοῦντας ἐν τῷ οἴκῳ τούτῳ καὶ ἀ[πόστρεψον . . .
. . . . . τὴν ἀπ' αὐτῶν Ἐμμανουὴλ μεθ' ἡμῶν ὁ Θ(εὸ)ς π . . . . .

398. Bashara, in a house ; said to have been brought from Holus. Bomos of whitish, friable stone, damaged above, below, and on the l. side. H., 0·91 ; w., 0·32 ; th., 0·15. On the shaft, standing on a pedestal, a figure of the θεὸς ὅσιος καὶ δίκαιος, radiated, with sceptre. The inscription, if the altar was inscribed, is lost.

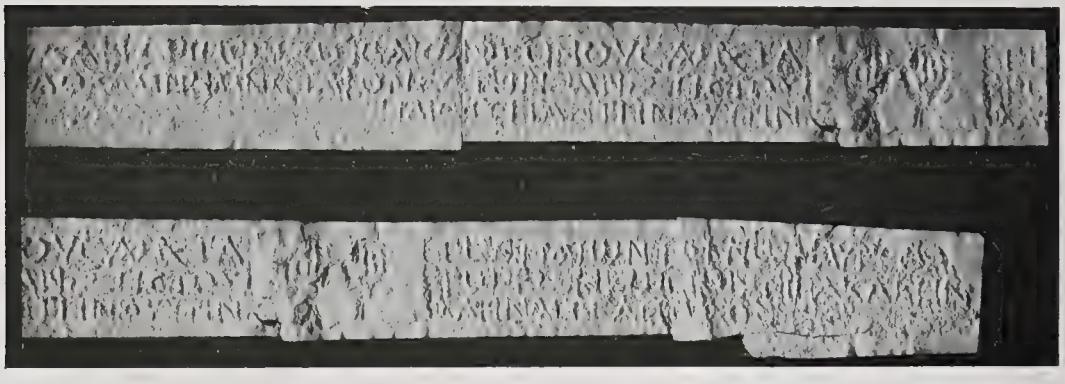
399. Bashara, beside the foundations of a *heroon*. Triple doorstone of limestone, damaged on l. and r. H., 1·54 ; w., 2·50 ; th., 0·54 ; letters, 0·03 to 0·035. Fig. *a* reproduces a rough sketch of the monument and shows the position of the letters. Fig. *b* shows the inscription, which is divided into two portions by a pair of raised hands, the thumbs inwards.



(*a*)

For the raised hands, and the invocation to Helios, see Cumont in *Atti Pont. Accad. Rom. Arch.*, iii., *Memorie*, i., 1, p. 65 ff., and cf. nos. 294, 335.

L. 2. For ἔστην cf. no. 365.

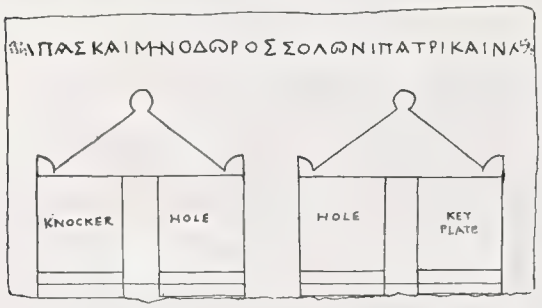


(*b*)

. . . . . ἀνδρί μου ζῶσα καὶ φρονοῦσα μετὰ τῶν ἰδίων τέκνων αὐτῆς . . . . . .
. . . . . Δόξα μνήμης τάφον ἔστην ἐάν τις τούτω τῶ ἡρωείω χεῖρα κακὴν [προσοίσει
ʼΗλιε Τειτάν τὴν αὐτὴν [χ]άριν ἀντάποδος

The *heroon* beside which this monument lies is close to and west of the village. Part of the foundation, 15 yards long and consisting of blocks $2\frac{1}{2}$ yards long, survives. Its direction is nearly E. and W. (260°). A second monument (bluish limestone), belonging to the same *heroon* (399*a*), measures h., 1·30 ; w., 2·30 ; th. top, 0·52, base, 0·41. It contains three "doors" with low pediments surmounted by scroll decoration, separated by a curvilinear pattern. The l. door has its l. half broken away ; the r. panels contain a sickle above and a case of *stili* below. The central door has an ox-head and a bunch of grapes in the upper panels, and knockers in the lower panels. The r. door has a key-plate and open tablets in the upper panels and a hook ? and a pruning hook in the lower panels. In the pediments : centre, a *gorgoneion ;* r., a boss inside a ring ; the ornament in the l. pediment is defaced. There is no inscription.

400. Bashara, in a stable, read by candle light. Double doorstone of limestone, the lower part concealed. H. (top to middle bar of "doors"), 0·72 ; w., 1·39. Above the doors, low pediments with palmette *acroteria*. The upper panels of the "doors," from l. to r., contain a knocker, a hole, a hole, a key-plate. The lower panels are concealed. The lettering is careful. The inscription is carved on the upper moulding, and may be continued below the doors. In the figure N/ is drawn by mistake for NAN/.



Π]απας καὶ Μηνόδωρος Σόλωνι πατρὶ καὶ Ναν̣ᾳ

401. Bashara, beside the foundations of a *heroon*, 300 yards east of the village. Doorstone, possibly double (but see below), the r. side concealed. H., 1·60 ; w. (visible), 0·70 ; th., 0·42. In the panels of the door, key-plate, knocker, boss, whorl. In a low pediment, with palmette *acroteria*, a ring containing a boss. On either side of the door, a vine-tendril with leaves. Above, a lion, couchant, facing r. Below the lion, above the receding surface, the inscription :

μ]ετὰ νἱῶν ἐποίη vacat.

The inscription, which begins with μ]ετά, was either continued beyond a vacant space, or was left unfinished.

No measurements could be obtained of the foundations of this *heroon*. Beside it lie two further monuments.

1. A monument of bluish limestone (401*a*) containing three "doors," broken on the r. H., 1·36 ; w. (of about two-thirds of the complete monument), 1·10 ; th., 0·47. Above the doors, pediments surmounted by scroll decoration. The ornament on the l. door has been defaced. The central door contains standing figures of a man and a woman (cf. nos. 399, 438). The r. door is broken away. On the upper moulding, an

inscription in two lines, the upper line undecipherable. The lower line reads *σαν ἑαυτοῖς μνήμης χάριν.*

2. A "doorstone" of bluish limestone (401*b*). H., 1·50; w., 0·82; th., 0·47. The "door" has a pediment surmounted by scroll decoration. Above, a lion, couchant, facing l. In the two upper panels of the door, a knocker l. and a key-plate r. On the moulding, under the lion . . . . . NNOTEIK . .

It is possible, but not certain, that nos. 401, 401*a*, and 401*b*, stood side by side and that the inscription was carved continuously across them. In that case[1] the three stones provide the single text:

. . . . . *ννουεικ[ὴ*
μ]ετὰ τῶν υἱῶν ἐποίησαν ἑαυτοῖς μνήμης χάριν.

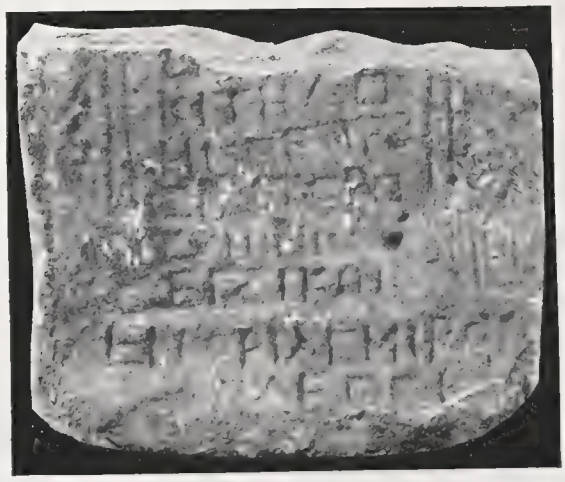
402. Bashara, in the courtyard of a house. Stele with three Maltese crosses in circles above the inscription. H., 0·82; w. top, 0·49, base, 0·37; th., l. side, 0·11, r. side, 0·06.

ἐνθά-
δε νῦν κῖ-
τε εἱερεὺς Θεοῦ οὔ-
νομα δ' αὐτοῦ Μά-
ξιμος Οὐαζηνὸς κυ-
νὸν βίον ὧδ' ἐτέλεσεν
ἰ δὲ θέλις γνῶνε δι-
ὰ σήματος τόνδε
γε τύνβον

L. 5. Vazon or Bazon is possibly the "Pazon," near the source of the Sangarius, where a Novatian Synod was held in A.D. 368: cf. Ramsay, *C.B.*, p. 575.

[1] In that case, too, no. 401 is a single "doorstone." As it lies, it was impossible to determine whether it is single or double.

403. Bashara, in the cemetery. Limestone stele, broken above. H., 0·46 ; w., 0·56 ; th., 0·30 ; letters, 0·03 to 0·045. On the borders, a curvilinear pattern.



[+ ἐνθά-]
δ[ε κατά-
κιτη Δό-
μνος πρε-
σβύτερο-
ς χωρίω
Εἰζικῶ
ἐνορίας Μίρου
+ βλέπε +

L. 5. To the r. of the second *omega* there is a hole in the stone, probably ancient. There is no trace of N here, or at the end of l. 6. In ll. 5, 6, there are, at first sight, two ways of construing χωρίω Εἰζικῶ : (1) as locative with ἐνθάδε κατάκιτη, implying that the χωρίον Εἰζικόν was at Bashara or in its neighbourhood ; (2) as " dative for genitive," qualifying Δόμνος (cf. Εὐσέβις χωρίου Γδανμαας in no. 339 and no. 187 note). The addition ἐνορίας Μίρου is decisive for (2). Μίρου can only be Μείρου ; and Meiros was proved by Anderson (*J.H.S.*, xvii. 1897, p. 422, ff.) to lie in the Tembris valley. It is highly unlikely that the territory of Meiros extended as far eastwards as Bashara, and Domnos, like Konon in no. 306, must have been buried ξένῃ πάτρῃ. The elaborate address suits a stranger better than a native ; cf. no. 339.

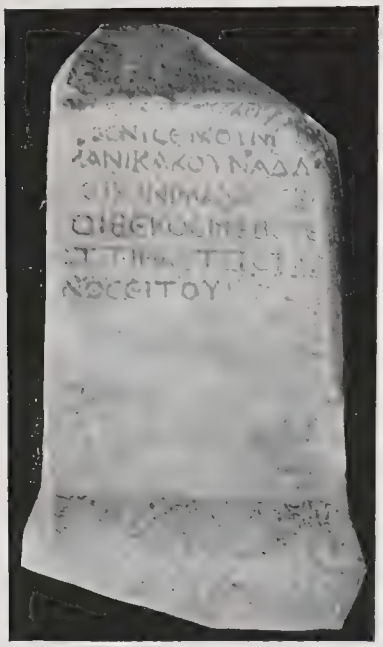
L. 8. The invocation, βλέπε between two crosses, is a Christian adaptation of the pagan Ἥλιε, βλέπε, for which see Cumont's article quoted on no. 399.

404. Holus, on the hillside opposite the village. Limestone block, buried upside down with a growing tree concealing part of the inscription. H. (visible), 1·03 ; w., 1·62 ; th., 0·70.

[. . . . . οιτ-]
ο χῆρον βίον οἶκον ἔρη[μον ὀρφα]νὰ [τέκνα λίποιτο
κακῶν ὑπὸ χ[εῖ]ρας ὄλυτο vacat [. . . . . τῶ περι-]
βόλω τοῦ [ἠ]ρωίου

L. 3. Probably καὶ τῶ περι . . ., an addition to the features specified in the *devotio.*

405. Geinik, in a heap of building material. Bomos of white marble, broken above, worn at the edges. H., 0·75 ; w. shaft, 0·34 ; base, 0·40 ; th., 0·37 ; letters, 0·025 ; h. of inscription, 0·21.



ιος νι σεμουν κ[νου-
μανι κακουν αδδ[α-
κετ αινι μανκης βα[.
ιοι βεκος μεβερε[.
Ἀττιη κε τιτετικμ[ε-
νος ειτου

With αινι μανκης (apparently genitive for dative), cf. *J.H.S.*, xxxi. 1911, p. 174 f. ; xlvi. 1926, p. 22 f., nos. lxxiii. and lxxv. That μανκα means some part of the monument is definitely proved by the formula in no. 33 above, and by *J.H.S.*, xlvi. 1926, p. 25, no. lxxxii. The Phrygian word βεκος, meaning "bread" (Hdt. ii. 2), occurs in *J.H.S.*, xxxi. 1911, p. 181, no. xxxiii. ; xlvi. 1926, p. 23, no. lxxvi. in the phrase ακκεοι βεκος ακκαλος τι δρε(γ)ρουν ειτου. Unfortunately no parallel phrase mentioning "bread" occurs in the Greek *devotiones* of eastern Phrygia, and the exact meaning of the Phrygian reference to "bread" is doubtful. Perhaps βα[κ]ιοι βεκος μεβερε[ν] (or με βερε[ν]) means "may he eat the bread (? of slavery)." For Αττιη see *J.H.S.*, xxxi. 1911, p. 204 f. ; xxxiii. 1913, p. 97 ; and no. 406 below. In Asia Minor, it is only in the Neo-Phrygian inscriptions that the god Attis is called by his native name ; in Greek inscriptions he appears as Mēn, etc. See *Journal of the Manchester E. and O. Soc.*, No. xi. 1924, p. 23.

406. Bey Köi, in the cemetery. Block of bluish limestone, cut flat in front, sides rough-hewn, back unworked. H., 1·10 ; w., 0·54 ; th., 0·61 ; letters, 0·015 to 0·0225. The inscription begins m. 0·35 from the top of the stone, and its h. is 0·12.

ιος νι σεμουν κνουμανει
κακουν αδακετ αινι τια-
μας Ατι αδειτου ουελας κε
του κε ισνου αστοιπαρτης

With τιαμας (probably genitive for dative ; cf. μανκης in no. 405), compare Τιαμου, the title of Mēn ; as the word here must mean "tomb," or part of the tomb, in its application to Mēn it probably corresponds to his Greek title καταχθόνιος. The form αδατεαμας in no. 391 is probably the same word with prefix *ada*, on which see Kretschmer, *Einl.*, p. 338. For Ατι, a common form of Αττι, see on no. 405. The division in l. 4 is uncertain : perhaps κε του κε ισνου corresponds to Greek αὐτοῦ τε καὶ τέκνου. A variation of this phrase occurs in the fragmentary text *J.H.S.*, xxxi. 1911, p. 184, no. xlii., με κοννου κε ισνιο . . . .|αιπαρτης. Ramsay in *Jahresh. Oest. Arch. Inst.*, viii. 1905, col. 102, suggested that ισνιο[. was connected with ἶνις for ἴσνις.

407. Bey Köi. Limestone bomos. H., 0·80 ; w. top, 0·41 ; shaft, 0·35 ; base, 0·43 ; th., 0·33 ; letters, 0·015 to 0·025. On the shaft, between ll. 3 and 4 of the inscription, a defaced feature, probably a head. The inscription is complete ; the upper moulding is intact, and uninscribed. The bomos is finished on the sides as in front.

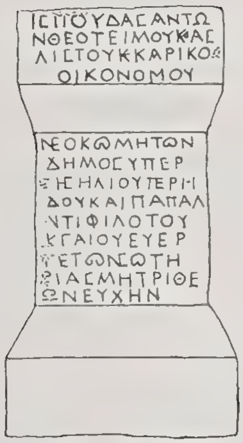
(*a*)

(*b*)

Παπα πατρὶ καὶ μ[ητ]-
τρὶ Ἀμμια εὐσε[β]εσ-
τ]άτ ο ις

Δημᾶ ς καὶ Ἀ-
5 ππη Δ[ου]δ[ο]υ τῶ καὶ
Βαβει μνήμης χάριν

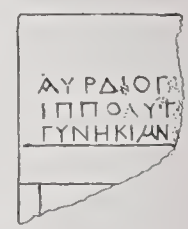
408. Gulushlu, in front of the mosque. Limestone bomos. H., 0·85 ; w. top, 0·43 ; shaft, 0·35 ; base, 0·46 ; th., 0·46, 0·39, 0·48. The photograph failed ; the sketch was drawn to scale.



ἰσπουδασάντω-
ν Θεοτείμου Κα(λ)-
λίστου κ- Καρικο[ῦ
οἰκονόμου
Νεοκωμητῶν
δῆμος ὑπὲρ
τῆ̣ς Ἡλίο(υ) Ὑπερή-
δου καὶ Παπα Ἀ-
ντιφίλο(υ) τοῦ
κ̣- Γαΐου εὐερ-
γετῶν σωτη-
ρίας Μητρὶ θε-
ῶν εὐχήν

Ll. 2, 3. Perhaps κ- Ἀσλιστου: but Σ (the reading is certain) is more likely to be a mistake for Λ. The engraving in ll. 7, 9 is careless. Neokome is the name of the ancient site at Bey Köi. For the Μήτηρ Θεῶν see on no. 1. Karikos (l. 3) is probably the steward of Theotimos, son of Kallistos; see on no. 22*b*.

409. Gulushlu, in the wall of a house. Fragment, complete above and on the l., broken on the r. and below. H., 0·39; w., 0·33; th., 0·27.



Αὐρ. Διογ[ένης . . . .
Ἱππολύ̣τ̣[η τῇ ἑαυτοῦ
γυνηκὶ μν[ήμης χάριν

410. Gulushlu, in a courtyard. Upper portion of a broken doorstone ? of bluish limestone. H., 0·46; w., 0·72; th., 0·37; letters, 0·03 to 0·04. Parts of the *acroteria* of the lost pediment survive.

Τατια Βαβεως ἡ καὶ
Καρικὰ μητρὶ Βαβει Ἑρμ̊
πατου καὶ Λευκίῳ τέκνῳ ἀ-
ῴ̣ρ̣ῳ μ̣ν̣ή̣μ̣η̣ς̣ χ̣ά̣ρ̣ι̣ν̣

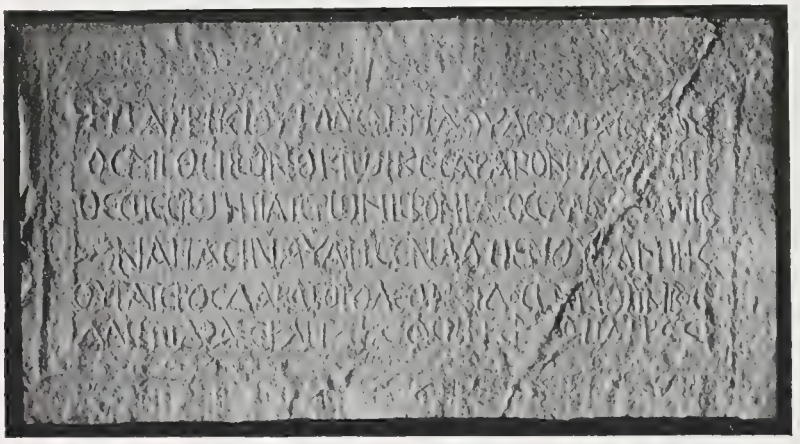
As Βαβεως in l. 1 may be masculine (cf. no. 407), this is not a certain case of metronymy. At the end of l. 2, the small omicron above M was not copied, but is suggested by the photograph. At the beginning of l. 3 the copy gives Π; (καὶ) Ἑρμο|γᾶ τοῦ καὶ Λευκίῳ is impossible.

411. Gulushlu, in the wall of a house. Door-stone of limestone. H., 1·11; w., 0·74; th., 0·42. Above, a pediment with palmette *acroteria*. On the l. border, vine tendril with bunches of grapes. On the r. border, vine tendril with leaves. In the panels, a knocker, a key-plate, a table supporting a basket, a pruning hook and a mattock. There is no inscription.

412. Gulushlu, high in a house-wall. Block with panel. H., 0·40; w., 0·64; th., 0·45; letters, 0·015 to 0·025. H. of panel, 0·19; w. of panel, 0·49.

For ἀρχιερεύς, cf. no. 277; for θεουδής, cf. no. 171.

The meaning of ll. 2-4 is "to whom, holding for eight and forty years the holy office (κλέος = τιμή, *honos*) held by his divine ancestors, it was given in his turn to dwell in the court of heaven:" cf. Πατηρας πρεσβύτερος ἐκγ διαδοχῆς πατρικῆς ὁμίως κὲ αὐτὸς υἱὸς



\+ Πατρικίου τόδε σῆμα θ(εο)υδέος ἀρχιερῆος
ὃς μεθέπων ὄκτωι κὲ σαράκοντα δ' ἔτη
θεσπεσίων πατέρων ἱερὸν κλέος ἔλλα[χεν α]ὖτις
ναιτάειν αὐλῆς ἔνδοθεν οὐρανίης
θυγατέρος δ' ἄρα τοῖο Λεοντίδος ἔνγυθι τύμβος
λαιῆ παρακέκλιται σφωϊτέρο[ι]ο πατρός

πρεσβύτερος Πατηρας (where αὐτός is probably an error for αὐτοῦ), *Stud. E.R.P.*, p. 160, no. 12. Cf. *J.H.S.*, xxxi. 1911, p. 194, note 64. See also on no. 230.

413. Baghlija, in the wall of the cemetery behind the *tekke*. Limestone stele. H., 1·82 ; w., 0·84 ; letters, ll. 1-7, 0·025, ll. 8, 9, 0·0175. Of the inscription, ll. 1-7

(*a*)

Αὐρ. Μηνόφιλος Οὐενούστου κ- Μα-
νια Ἀντιόχου ἡ γυνὴ αὐτοῦ Ἄππη καὶ
Οὐεναουίη τέκνοις ἀώροις καὶ
ἑαυτοῖς μνήμης χάριν leaf ιος
ν̣ι σεμουν κνουμανει κακε
αδδακετ αωρω Ουεναουιας τιγ-
γεγαριτμενο(ς) ειτου πουρ Ουανα-
κταν κε ουρανιον ισγεικετ Διουνσιν leaf

καὶ Αὐρ. Σώζοντι Κανκαρου ἀνδρὶ τῆς Οὐεναουίης

are carved in a *tabula ansata*, l. 8 on the border of the *tabula*, and l. 9 on the shaft immediately below the receding surface. On the shaft, an *aedicula* with columns supporting a shell-shaped niche, with *acroteria*, in which stand a female and a male figure, with a child between them. On either side of the *aedicula*, a vine-tendril with bunches of grapes. Below the *aedicula*, a basket, a mirror, a spindle and distaff, and an urn with high handles.

In l. 8, the last letter but two was doubtfully copied as Є. The impression is decisive for C. This tombstone, dedicated by a husband and wife to themselves and to their two daughters, one of whom was married (l. 9), was either bought ready-made, or prepared before the birth of the second daughter ; only one child is portrayed with her parents.

(*b*)

L. 9 may be a later addition. On γεγαριτμενος (which appears here, for the first time, compounded with the element (ε)τι elsewhere compounded with τετικμενος), see *J.H.S.*, xlvi. 1926, p. 24, no. lxxix. In view of the personal name Οὐαναξος or Οὐαναξων (*J.H.S.*, xix. 1899, p. 300, no. 223, and references) πουρ Ουανακταν (= παρὰ Ἄνακτα ?) is a more probable division than Πουρου Ανακταν ; Ουανακταν is the title of Attis, as the Pamphylian nature-goddess is called *Fανασσα* : see on no. 384. The phrase thus corresponds to ἐνκεχαρισμένος ἤτω εἰς αὐτὰ τὰ νέκυεια in the Greek inscription quoted in *J.H.S.*, xlvi. 1926, p. 24. The last three words correspond to Greek ἔξει πρὸς (or ἔξει κεχολωμένον) οὐράνιον Διώννσον. The Phrygian deity, guardian of the grave, whose name corresponds so closely to the Homeric form of the name of Dionysus and to the Thracian Ζωννυξος may be the deity to whom the διθύραμβος (Phr. διθρερα = "grave") was originally chanted : see *C.R.*, xxxvi. 1922, p. 11 ff. and xli. 1927, p. 161 ff. It is interesting that the form Οὐεναουίη(ς) (ll. 3 and 9) becomes Ουεναουια in the Phrygian context ; in l. 6, but there only, there is a dot on either side of the iota : see on no. 3.

414. Baghlija, in the cemetery below the village. Limestone bomos, damaged on the l. H., 1·11 ; w. top, 0·45 ; shaft, 0·43 ; base, 0·48 ; th., 0·49 ; letters, 0·025 to 0·03. On the shaft : in front, a figure of the god, with sceptre, on a pedestal (fig. *a*) ; on the l.

(*a*)

(*b*)

(*c*)

side a figure on a pedestal with sceptre, resembling that on the front, but the l. hand is pressed against the body, and the sceptre inclines to the l. (fig. *b*); on the r. side, a head and bust on a pedestal ; on the back, a figure, probably male, standing beside an altar which supports a lyre ? (fig. *c*).

L. 1. The alignment allows three letters before *εὐχή*.

Referred to in the note on *Revue de Philologie*, xlvi. 1922, p. 122, no. 6, a Laodicean epitaph of Μεῖρος . . . Ἀββουκώμη *τραφὶς κὲ νῦν ἐν Πιθυς κατάκιμε*.

The name Abbikas occurs in the following inscription (414*a*), copied by Calder at Hamza Hadjili, east of Azizie, in 1913 : "on a doorstone" Ἄββικας Ἀφφια *γυναικὶ* | *μνήμης χάριν*.

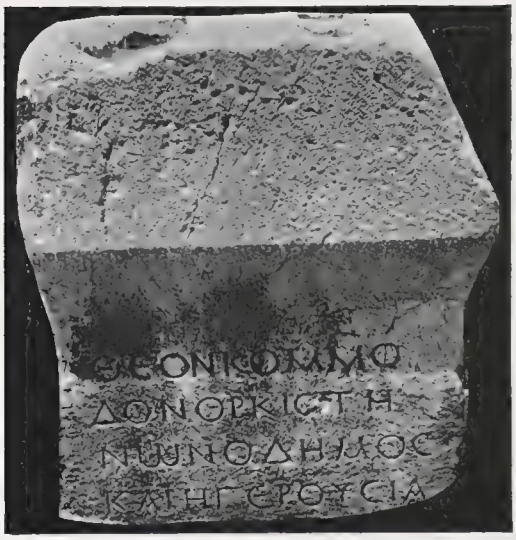
? Διὶ *ε*]ὐχή
Μα]νης Ἀββικου
κὲ] Ἀσκλᾶς Ἀσκλᾶ
τοῦ] Νεικάνορος
5 ὑπὲ]ρ ἑαυτῶν κα[ὶ
δή]μου Ἀββοκω-
μη]τῶν σωτηρίας
ἐκ τῶ]ν ἰδίων ἀνέ-
θ]ηκαν

415. Baghlija, in the fountain beside the *tekke*. Fragment of limestone, broken all round. H., 0·40 ; w., 0·18 ; th., 0·16 ; letters 0·04. The inscription consisted of four lines.

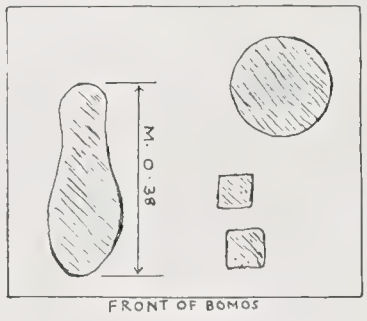
. . . Δαδε . . .
. . . νεικο . . .
. . . υτων δ . . .
. . . χην το . . .

Ll. 3, 4. Perhaps ὑπὲρ ἑα]υτῶν Δ[ιι . . . . εὐ]χήν . . .

416. Baghlija, near the *tekke*. Statue basis of bluish limestone, concealed below. H. top to bottom of inscription, 0·77 ; w. top, 0·73 ; shaft, 0·65 ; th., 0·60 ; letters, 0·045. The upper surface is hollowed out as shown in fig. *b*, drawn to scale.



(*a*)

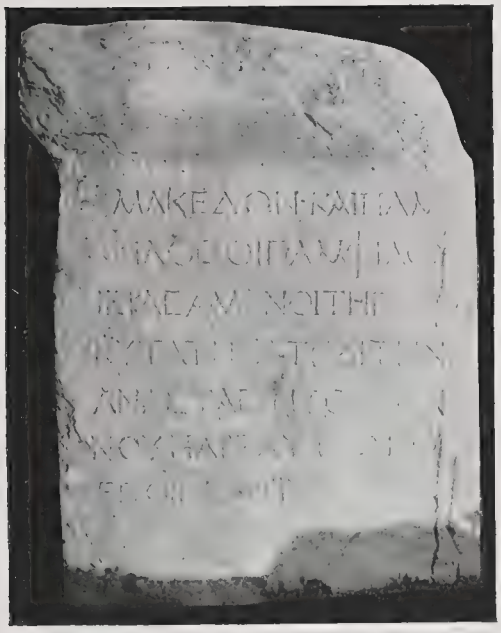


(*b*)

Θεὸν Κόμμο-
δον Ὀρκιστη-
νῶν ὁ δῆμος
καὶ ἡ γερουσία

Published, *Ath. Mitt.*, xiv. 1889, p. 91, no. 10.

417. Baghlija, near the *tekke*. Bomos of bluish limestone, broken above on the r. H., 1·36; w. shaft, 0·70; th., 0·45.

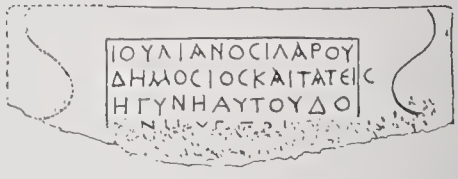


ἀγαθῆ [τύχη
Μακεδὼν καὶ Πάμ-
φιλος οἱ Παμφίλου
ἱερασάμενοι τῇ γλυ-
κυτάτῃ πατρίδι τὴν
ἀνάστασιν τοῦ ξοά-
νου παρ' ἑαυτῶν leaf
ἐποιήσαντο

Published, *Ath. Mitt.*, xiv. 1889, p. 91, no. 11, as from a site half an hour from Baghlija.

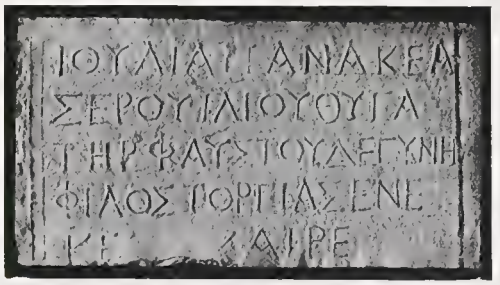
418. Baghlija, in the cemetery above the *tekke*. Block of bluish limestone, with *tabula ansata*, broken below, concealed on the l. H., 0·27; w. (visible), 0·69 (total width ca., 0·88); th., 0·33.

Ἰουλιανὸς Ἰλάρου
δημόσιος καὶ Τατεις
ἡ γυνὴ αὐτοῦ Δό-
μ]νη [θ]υγ[α]τρὶ[. . .
. . . . . .



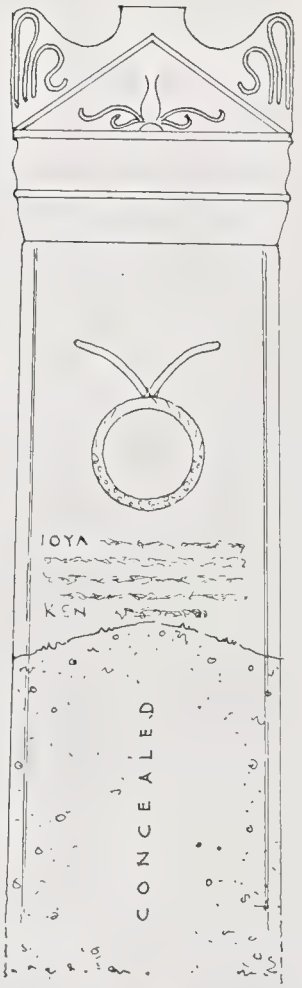
419. Baghlija, in the *tekke* of Sinan Baba. Marble stele, decorated as shown in the sketch drawn to scale. The base is concealed in front by the grave of the *dede* and the total length is uncertain. H. (visible), 1·76; w. top, 0·56; shaft, 0·51 to 0·53; th., 0·19; letters, 0·025.

(*a*)



'Ιουλία Πανάκεα
Σερουιλίου θυγά-
τηρ Φαύστου δὲ γυνὴ
φιλοστοργίας ἕνε-
κεν χαῖρε

(*b*)



The last letter of ἕνεκεν was copied; the impression did not reach it.

420. Baghlija, in the wall of a field. Doorstone of limestone, base concealed. H. (visible), 1·56; w., 0·90; letters, 0·035. Below the inscription, on the upper moulding, two quatrefoils. In the pediment, a ring. On either side of the door, vine-tendrils with leaves and bunches of grapes. In the panels; a tripod table supporting two vases, one of which has a handle; a spindle and distaff; a mattock and pruning-hook; a table (on which is carved a key-hole) supporting a basket.

Αὐρ. Ζωτικὸς τῇ ἑαυτοῦ
γ]υνηκὶ Δουια γλυκυτά-
τ]η μνήμης χάριν κ̣αὶ ἑαυ[τῷ
Α̣ὐρ. Ξένων υἱὸς αὐτῶν κ[αὶ ἡ
γυνὴ αὐτοῦ 'Αμμια ἑαυτοῖ[ς
ζῶντες

421. Baghlija, in the enclosing wall of a field. Doorstone of limestone. H., 1·41; w., 0·76; letters, 0·03. To the l. of the "door," vine-tendril with leaves. To the r. of the door, vine tendril with grapes. In the pediment, which has high palmette *acroteria*, a raised circular plaque. In the panels: a knocker; a key-plate; a pruning hook; a mattock. There is no trace of an inscription on the upper moulding, but the surface there is worn, and may have been inscribed. The r. side of the stone is concealed; a second door may have been broken away.

[. . . . . μνήμης χάρ-]
ιν καὶ Μηνογᾶς Ἀμρό-
τη ζώσ[η

The last letter in l. 2 is either N corrected from C or C corrected from N; we must choose between ζῶν and ζώση.

422. Baghlija, in a field. Double doorstone of limestone. H., 1·28; w., 1·62; th., 0·32. The "doors" have pediments with palmette *acroteria*. Between the "doors," a vine-tendril with leaves. In the panels — (*a*) l. door: a knocker; a key-plate; a table supporting a comb; a spindle and distaff; (*b*) r. door: a knocker; a key-plate; a mirror; a pruning-hook and a mattock.

Ἄλβος νεώτερος Ἕρμωνος would normally mean "Albus son of Albus son of Hermon." The order here probably indicates that Albus was the younger son of Hermon.

Ἄλβος Ἕρμωνος νεώτερος μετὰ συνβίου Κορνηλίας τέκνοις ἀώροις
Λουκία καὶ Ἀσκληπία ἀώρω καὶ Κοσμία μνήμης χάριν καὶ ἑαυτοῖς ζῶν (*sic*)

423. Baghlija, in the enclosing wall of a field. Triple doorstone, the lower panels of the "doors" concealed. H. (top to crossbar of doors), 0·85 ; w., 1·68 ; th., 0·42 ; letters, 0·04. Between the "doors," vine-tendrils with leaves. The "doors" have pediments with palmette *acroteria*. In the upper panels, from l. to r. : a spindle and distaff ; a table supporting a pair of sandals ; a bunch of grapes ; two spades and two plates ? ; a mirror ; a key-plate. The surface above l. 1 is uncut and original.

τοῖς] γλυκυτάτοισιν ἀδελφοῖσι κ(ὲ) αὐτὸς ἐμαυτῷ σύνευνον [. . . . . .
κὲ κ]ληρονόμοις τ᾽ ἄμα ἐμοῖς ζῶν ζῶσιν χάριν ἐξετέλεσα

In l. 1, the last surviving letter is N. The construction is obscure : perhaps an error for συνεύν(ω τ᾽)[έτευξα.

424. Baghlija, in the enclosing wall of a field. Doorstone of limestone. H., 1·92 ; w., 0·83 ; letters, 0·04. Above the "door," three ox-heads, over which two garlands are suspended. From the two outer ox-heads are suspended fillets ? elaborately worked, with tassels. In the pediment and above the garlands, round bosses. In the panels of the "door" : tripod supporting two vases with handles ; a pruning-hook ; a comb and mirror ; a table, on which is carved a key-hole, supporting a basket. The inscription is cut in a *tabula ansata* on the upper moulding.

Αὐρ. Μεῖρος καὶ Ἄππη
ζῶντες ἔτευξαν υἱῶ
μὲν Βάσσω τῶ ἀώρω
εἶτα καὶ ἑαυτοῖς τύν-
βον καὶ στήλην ὅ πε(ρ)
γέρας ἐστι θανόν-
των

L. 5. The engraver omitted P, which was *not* carved on the border of the *tabula* (which is complete). The "doorstone" is the στήλη of l. 5.

425. Baghlija, in a vineyard. Doorstone of limestone. H., 1·71 ; w., 1·04 ; th., 0·48. On either side of the "door," a vine-tendril with leaves and grapes. In the panels : a mirror ? or knocker ? ; a key-plate ; a pruning-hook and mattock ; a case of *stili*.

(*a*) On the upper moulding :

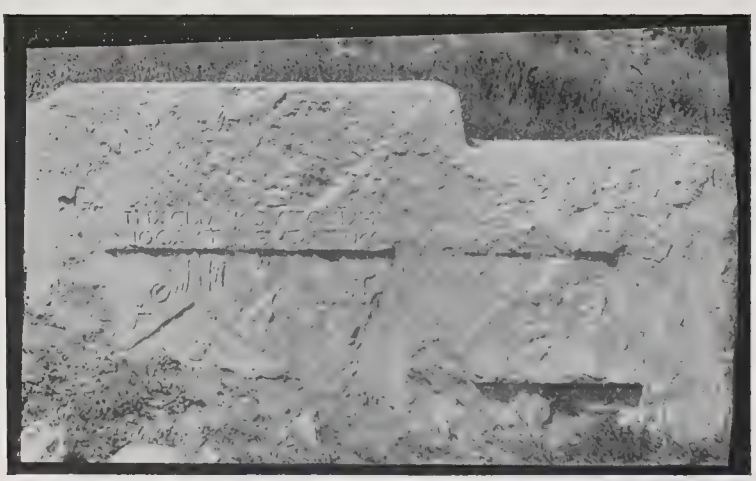
τίς ἂν προσοίσει χεῖρα τὴν βαρύφθονο[ν
τέκνων ἀώρων περιπέσοιτο συμφοραῖς

(*b*) Above the pediment :

Ἀν τίο χος
καὶ

The inscription was not finished.

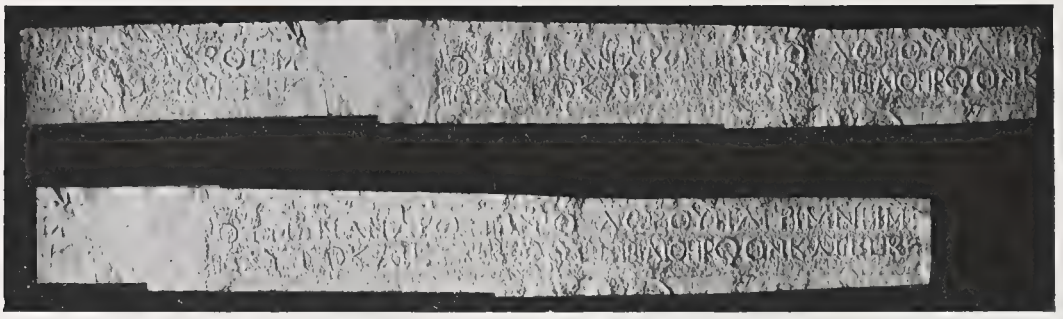
426. Baghlija, in a field. Double doorstone of limestone, damaged and worn, the "doors" concealed. H. (top to lintel of "door"), 0·67 ; w., 1·58 ; th., 0·35. In the pediments, circular bosses. Between the "doors," a vine-tendril with grapes. The length of the inscription is uncertain.



. . . Ἀ]ππας Μάρκου τοῦ Μην[οδώρου ? . . . . . το . . .
? υ]ἱὸς αὐτ[οῦ] θυγατρὶ Κοϊ[ντίλλη ? γλυκυ]τάτη . . .

427. Baghlija, in the enclosing wall of a field. Double doorstone of limestone, buried up to the lintels of the "doors." H. (top to lintels of "doors"), 0·58; w., 1·57; letters, 0·021 to 0·028. Between the "doors," a vine-tendril with leaves and grapes.

(*a*)



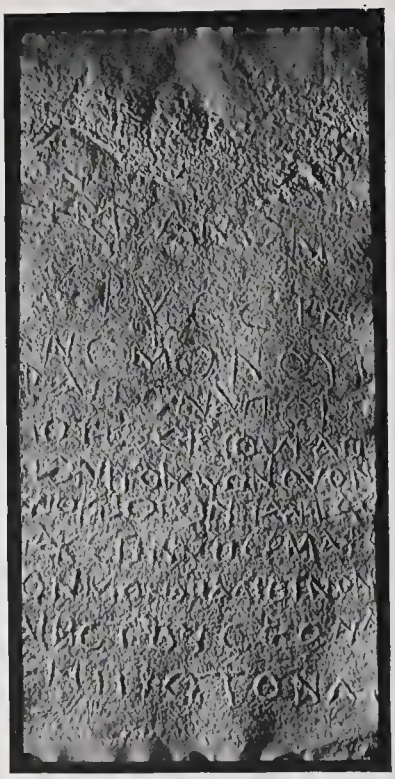
(*b*)

Μένανδ]ρος Μ[ενάνδρ]ου Μενάνδρω Μηνοδώρου πατρὶ μνημη
τρι κ[.]α̣ποττη[. . . . κα]ὶ ἑαυτῶ καὶ συνβίω Οὐειβία τὸ ἡρῶον κατεσκε-

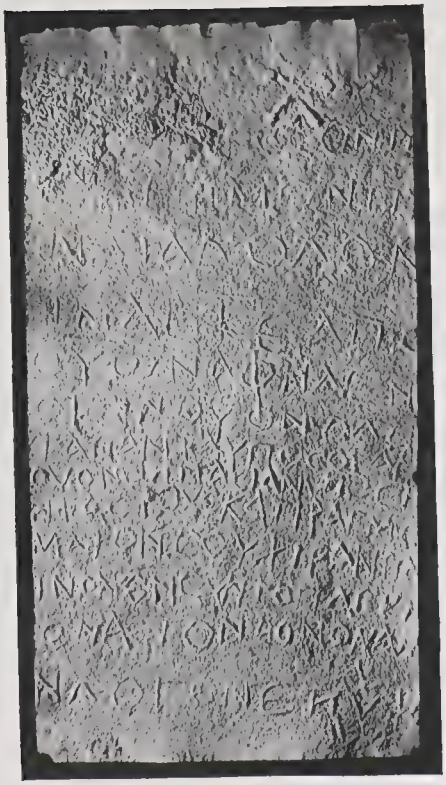
[ύασεν . . .]

The transcription follows the impression. The last letter, close to the edge, in l. 1 is H; the first letter, close to the edge, in l. 2 is T. Probably the engraver's copy had *μνήμης χάριν καὶ μητρὶ* or *μνήμην καὶ μητρὶ*.

(*a*)



(*b*)



(*c*)

(*d*)

428. Baghlija, in the *tekke* enclosure. Round pillar of grey limestone, base concealed. H. visible, 0·59; circumference, 1·145; letters, 0·015 to 0·05. The lines of the inscription begin to the r. of the straggling line shown in figs. (*a*) and (*d*) and run round the circumference of the pillar. The four figures show the impression, in four overlapping sections.

π . . . . . Θεὸν ἡμᾶς
. γο α . . σον . . θον . . . . ημον πυήσομε
τὸν ὑπερήφανον διὰ δόλον ἐν τῖ γεέν̣ᾳ
τοῦ πυρός· ῥῦσε ἱμᾶς, Κ(ύρι)ε ἀπὸ κατεγγα[λιῶν
φυσῶ σὺ ἄνεμον· οὐ(ραν)ῶν ἄφηλε νέφος ἔπιδρο(ν)
λαβρῶς ἀστράπον ἀπὸ τῶν οὐ(ραν)ῶν· ὅλος ὑγιής, Κ(ύρι)ε, βοίθι·
Κ(ύρι)ε, ἄβυσος ὑποτέτετε· σοῦ τὰ πάντα, ὑπὸ σοῦ γὰρ ἤονα, ὑὲ τοῦ Θ(εο)ῦ ὑψίστου·
ἡμῖν τοι δὸς ἰς ἠονι τῶν οὐ(ραν)ῶν ⟨ουων⟩ ὠπτασίαν· ὑποστίρισον πάντας τοὺς κάτο
πιρίσοντας κὲ ἄνο· Κ(ύρι)ε σ̣ῶσον πάντας τοὺς κατιραγμένους ἵνα ὑμνίσομέν σου,
Κ(ύρι)ε, τὸ ὄνομα κὲ τὶν ὑπέρμαχόν σου χῖραν πά(ν)τες ὁμοθυμαδὸν δοξάζοντες τὸν μόνον ἀληθινὸν Θ(εὸ)ν σὺν τῶ πατρὶ κὲ τῶ ὑῶ κὲ τῶ ἁγίο πν(εύμ)ατι νῦν κὲ ἀὴ καὶ ἠς τοὺς ἑόνας τῶν ἀόνων· ἀμήν.
τὸν μὲν πρῶτον λόγον ἐπυϊσάμηὴ π̣ε[ρὶ πάντων . . . .

Mr. W. H. Buckler (B.) and Prof. D. S. Margoliouth (M.) have kindly given help in the decipherment of this text.

L. 2. ποιήσομαι. M. suggests [ἐλε]ήμον, with (μὴ πέσωμεν) after πυήσομε. L. 3. M. suggests τ(ῶ)ν ὑπερηφάν(ων). ἐν τῇ, L. 4. ῥῦσαι, ἡμᾶς. κατ(α)γγ(ε)[λιῶν B. The two gammas are clear; not κατε(π)ά[ρας. L. 5. φυσῶ (for φύσα), ἄφελε, ἔφυδρον or ἐπίδρομον. L. 6. ἀστράπτων or ἄστραψον, βοήθει. M. suggests that λαβρῶς is for λαμπρῶς. After ὑγιής M. proposes (γένωμαι). L. 7. ὑποτέταται. For ἤονα M. suggests γέγονε (from John, i. 2) the two gammas having vanished as in ὀλίος (Ditt. *Syll.*[3] 661, etc.), or alternatively ἐώνηται. Possibly it is for Ἰώνα, cf. the magical text *I.G. Rom.*, i., p. 316, no. 945. L. 8. ἰς ἠόνι = εἰς αἰῶνα: or should we read δόσις, ἠόνι = δώσεις, αἰώνιε? M. detects in τῶν οὐρανῶν ὀπτασίαν a reference to Acts, xxvi. 19, τῇ οὐρανίῳ ὀπτασίᾳ. ὑποστήρισον, κάτω. L. 9. πυρίζοντας, a cosmological idea? M. suggests περάσοντας. κατερραγμένους; a loose quotation from [LXX.] Ps. cxliv. 14 ὑποστηρίξει Κύριος . . . πάντας τοὺς κατερραγμένους. (M.) ὑμνήσωμεν. L. 10. χεῖρα. L. 12. ἀεὶ καὶ εἰς αἰῶνας αἰώνων. L. 13 = Acts i. 1 (B.).

This pillar probably stood in a church, and may have been one of a series engraved with the authorised version of the service.

429. Göme, in a lane. Bomos of friable stone, broken above. H., 0·56; w., 0·27; th., 0·24; letters, 0·0225 to 0·0275. Between l. 3 and l. 4, a figure, defaced.

. . . . . .
ὑ]πὲ ρ δε[σ-
ποτ ὧν
σωτη ρίας
καὶ τῶν ἰδίω-
ν πάντων Δ-
ιὶ Βουριην-
ῶ εὐχήν

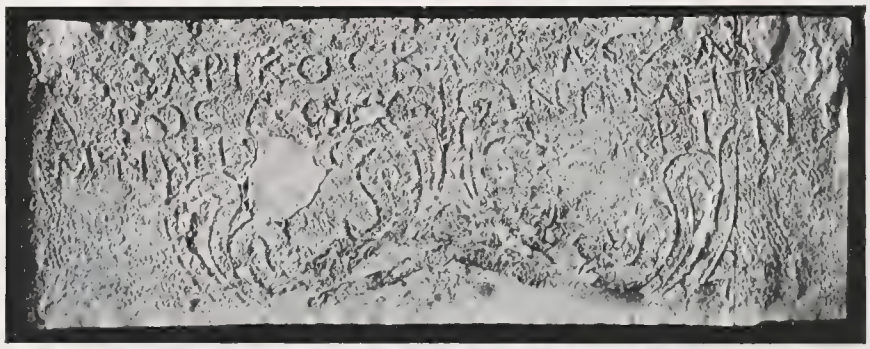
In l. 6. Βουρι, not Βουργ, is certain. Bourion was probably a village on the territory of the city whose site lay at Yozgad Ören.

430. Göme, in the wall of a house. Bomos of grey friable stone. H., 1·04; w. top, 0·45; shaft, 0·40; th., 0·40; letters, 0·03 to 0·035.

οἱ κατοικοῦντες
τὴν] Λαλαν[δ]ο[υ γ]ει-
τόνε[ιαν . . . . . .
. . . ἐ]τε[ίμ]ησαν
Π. Ἀνίνιον Πρό-
κλο[ν τὸν ἑα]υτῶν
εὐεργέτην ἀν[αθή-
ματι ἐπιμελη-
σαμένων Τειμο-
θέου τε Μανου
καὶ Μενάνδρου
Ἀ]πολλωνίου

Lalandos is mentioned in an inscription of Göme, and is probably mentioned in an inscription of Pürnek, both published in *R.E.G.*, ii. 1889, p. 17 ff., where Lalandos is identified with the *Alandrum flumen* of Livy, xxxviii. 18, and placed at Pürnek. Our inscription places Lalandos rather at Göme. Oddly enough the name Π. Ἀνίνιος Πρόκλος recurs in an inscription copied by Calder (430*a*) at Pürnek, "on a marble pillar," in 1908: Π. Ἀνείνιος | Πρόκλος | Οὐειβιανὸς | Ἀνεινία Οὐει||βία μητρί (less correctly in *R.E.G.*, iii. 1890, p. 72, no. 29). For Π. Ἀνείνιος Παράμονος at Göme cf. *Klio*, x. 1910, p. 241, no. 13. Lalandos clearly lay on the territory of Amorion. The substantive (of 10 letters) agreeing with κατοικοῦντες is lost.

431. Göme, built face inwards into the cemetery wall, the top protruding. Door-stone of grey friable stone. H., 1·40; w., 0·70; th., 0·38; letters, 0·025 to 0·03. A pediment with *acroteria* can be distinguished; in the left upper panel of the door, a circular boss or knocker.



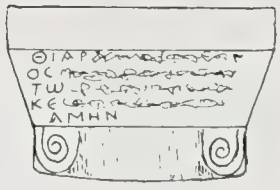
Λ. Καρικὸς καὶ Ἀλέξαν-
δρος Λό νγη μητρ[ὶ
μνήμ[η]ς χάριν

Published *C.I.G.*, 3883*e*; *R.E.G.*, iii. 1890, p. 71, no. 27.

432. Göme, in front of a house. Rude capital of bluish grey limestone, drawn to scale in fig. *b*. H., 0·36; w. top, 0·53; bottom of receding surface, 0·42; th., 0·76 and 0·62. Diameter of rounded base, 0·42; letters, 0·015 to 0·0275. On the bank on the receding surface, a cross; h., 0·13; w., 0·08. The inscription, which is carved on the receding surface below the upper moulding, is complete.

(*a*)

Θιαραλλου Ἀντιπάτρ-
ο(υ) συνβίου αὐ[τ]οῦ Κυριακῆς κ[ὲ
τῶν τέκ[ν]ων αὐτοῦ κὲ
⟨κε⟩ παν(τ)ὸς τοῦ ὔκου α[ὐ]τ[οῦ
ἀμήν



(*b*)

L. 1. Perhaps Θιαραμου; or (τ)ιάρα μου, referring to the capital?
L. 4. The sixth letter is ϒ.

433. In the *tekke* at Yozgad Ören. Marble capital. H., 0·48; w. top, 0·64; bottom, 0·43.

This capital probably belonged to the Imperial temple whose sanctity survives in the *tekke*.

434. Emirli, in a house. Marble slab with Latin cross, broken above. H., 0·19; w., 0·165; th., 0·04; letters, 0·0075 to 0·0225.

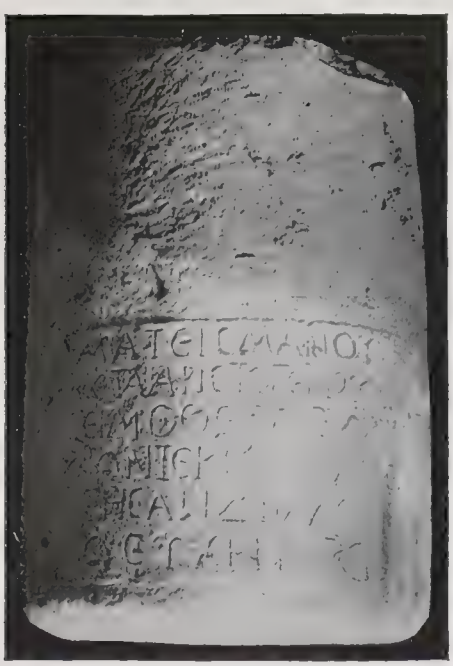
(*a*) Inside the enclosing line :

ὁ μέγας Ἀρχ(άνγελος)
Μη(χαήλ)

(*b*) Outside the enclosing line :

Κ(ύρι)ε βοήθη τὸν δοῦλον[. . . . .

On the worship of Michael in Phrygia, see Ramsay, *C.B.*, p. 742.



435. Choghu, beside a mosque. Round pillar of white marble. H., 0·63; diameter, 0·45. The inscription is carved on a raised tablet, rounded at the sides.

Ματεις Μανου
μετὰ Ἀριστογένου καὶ
Τειμοθέου τῶν ἰ-
δίων τέκνων ἀνέ-
στησαν Διὶ Ἀλσην-
ῶ εὐχήν leaf

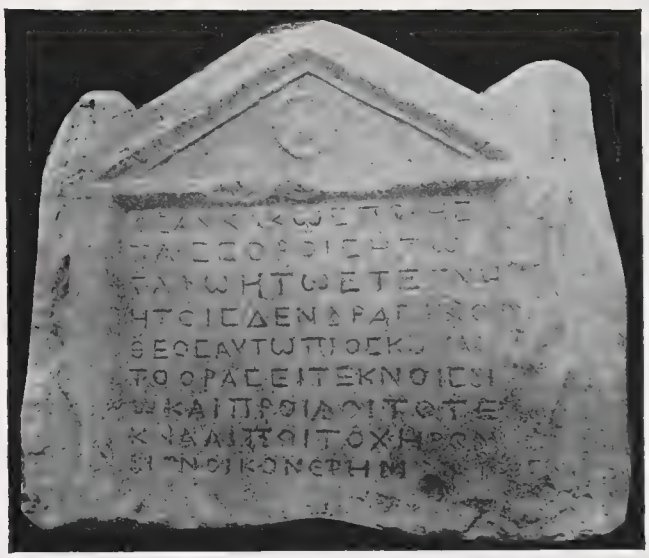
Published, *Klio*, x. 1910, p. 242, no. 16. For Ζεὺς Ἀλσηνός cf. *ibid.*, p. 241, no. 15, and *J.R.S.*, ii. 1912, pp. 248, 254, and add the following inscription (435*a*), copied by Calder at Azizie in 1913, "on the breast of a small marble eagle." Τειμ|οκλῆς| Διὶ Ἀλ|σηνῶ || εὐχήν | καὶ Γα | Διὶ εὐχ|ήν. The text is certain. Γα is the native Anatolian form of the name which was Græcised as Γη or Γης (dat. Γηδι no. 263); the form Γαα occurs in Isauria, Ramsay, *Stud. E.R.P.*, p. 15. This stone was doubtless carried from Choghu.

436. Choghu, beside a mosque. Round pillar of bluish limestone, broken below. H., 0·79; circumference, 1·23; letters, 0·02 to 0·025. The inscription begins m. 0·63 from the top of the stone, which is broken across l. 4.

ὑπὲρ δήμου Ἀπολη-
νῶν σωτηρίας Μηνὶ
Ἀσκαηνῶ εὐχήν Δη-
? μοσθέν]ης Διο[τείμου ?

Published, *Klio*, x. 1910, p. 241, no. 14.

437. Choghu, in the wall of a house. Limestone stele with pediment (containing a circular plaque) and side pieces, broken above. The inscription is carved in a *tabula ansata*. H., 0·64; w., 0·80; th., 0·30.



ὃς ἂν κακῶς ποιήσει
ταῖς σοροῖς ἢ τῷ
τάφῳ ἢ τῷ στεγνῷ
ἢ τοῖς δένδρασιν ὁ
θεὸς αὐτῷ προσκόψαι-
το ὁράσει τέκνοις βί-
ῳ καὶ προΐδοιτο τέ-
κνα λίποιτο χῆρον
βίον οἶκον ἔρημον

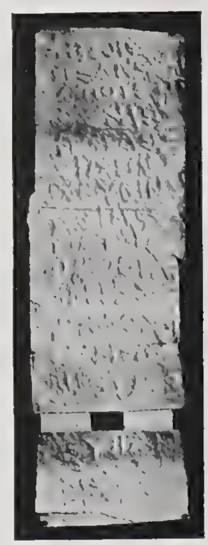
Published, *J.R.S.*, ii. 1912, p. 254, no. 12, where see commentary.

438. In a fountain south of Choghu. Doorstone of marble. H., 0·80; w., 0·56; w. of door, 0·39. In the two upper panels, a male and a female figure. The contents of the lower panels are defaced. There is no inscription.

With this representation of the deceased *in the panels* of the "door," cf. the representations of Attis and Heracles at Kutahia, *J.R.S.*, xv. 1925, p. 173, no. 167. Human portraits are sometimes substituted for the "door" in *stelai* of the doorstone type: e.g. no. 399, above and *J.R.S.*, ibid., p. 171, no. 163.

439. Choghu, in the cemetery. Pillar of bluish limestone, roughly rounded, with flat inscribed surface. H., 1·60; diameter, 0·36; letters, 0·02 to 0·045. The inscription reaches to the lower edge of the stone, which may be broken at the bottom. Above the inscription, a Latin cross. The impression gives ll. 1-14 and 22-24.

+ ὅροι Φυ-
τεανῶν
ἀποτε-
θέντες
κατὰ θ-
είαν κέ-
λευσιν
καὶ με-
γίστην
πρόστα-
ξιν καὶ
ψῆφον
CΥΝЄΩ
NKO[illegible]I[illegible]
HΘ[illegible]
Π . . . .
N . . . .
K . . . .
Ω. . . .
ΔЄ[illegible] . . .
TIK . .
κ(ὲ) ὑπατι-
κῶ Γαλ[α-
τίας



In l. 1, Υ is clear on the impression. In ll. 13, 14, the transcription Συνέων κ(ώ)[μ]η[ς appears to impose itself. Ll. 20, 21, δομεσ|τικῶ?

Published, *J.R.S.*, ii. 1912, p. 255, no. 13, where see commentary.

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(References in heavy type are to inscriptions certainly or probably Christian. All double or triple names, except those of *Aurelii*, have been distributed.)

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(*b*) Monogrammatic cross, 315, 364.
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